THINGS TO COME

A Journal of Biblical Literature,

WITH

Special Reference to Prophetic Truth

AND

"That Blessed Hope."

VOL. XXI.

JANUARY TO DECEMBER, 1915.

LONDON:

HORACE MARSHALL & SON, TEMPLE HOUSE, TEMPLE AVENUE,
And 125 FLEET STREET, LONDON, E.C.

Glasgow: R. L. ALLAN, 141-143 Sauchiehall St.

Edinburgh: A. STEVENSON, North Bank Street

Dublin: R. STEWART, 2 Nassau Street.

U.S.A., CHICAGO: MRS. SILLS, 46 Thirteenth Street North Paulina.

Canada: F. E. GRAFTON & SONS, 240 St. James's Street, Montreal.

New Zealand: G. DERBYSHIRE, Arcade, Dunedin.

PREFACE.

DEAR FRIENDS,

WITH this volume *Things to Come* concludes its testimony after a little over 21 years' service, its first number having appeared in July, 1894. It is with sorrow that we take leave of our readers, but we believe it is manifestly the Lord's will.

Throughout these years hundreds of letters have testified to the blessing brought by this little monthly witness, an expression frequently used in them being, "The Bible has become a new book." No appeal has ever been made to man's authority, doctrines, or traditions. Its motto has always been, "Study to show thyself APPROVED UNTO GOD."

As many have expressed a wish to know some particulars about the editorship during the last two years, it may suffice to say that the undersigned, who was closely associated with the late beloved Dr. Bullinger, conducted the magazine for three or four months after his death, when one of considerable literary ability and experience, who wished to remain anonymous, undertook the work. He, however, was obliged to resign it in the spring of the present year, when the former arrangement was resumed, a valuable colleague being found in one who also was closely associated with the Doctor's work, but who wishes his name to be withheld.

We would here repeat the thanks due to him and other helpers and sympathizers which we have endeavoured to express on the last page of the volume.

It only remains, in taking leave of our readers, to "commend them to God and to the word of His grace." That alone can build them up.

All man's efforts have an end. Things human pass away. One abides.

"THEY SHALL PERISH, BUT THOU REMAINEST."

Yours in "that blessed hope,"

H. C. BOWKER.

"BREMGARTEN," 17 NORTH END ROAD, HAMPSTEAD, N.W.
November, 1915.

INDEX OF SUBJECTS.

	PAGE
Apostate Christendom, The Downfall of	53, 67
Bible, Another	46
Brandreth, The late Mr. Henry D. ...	114
Bride, Is the Church the	45
BULLINGER, DR., The late :—	
See Outline Bible Readings. See Sunday School Lessons. Memorial to	36
Articles by :—	
Athaliah and Jehosheba	61
Days of the Upright, The	85
Divine Promotion and Preservation ...	37
Earth's Curse and its Removal... ...	13
Five Postulates for Interpretation ...	118
New Creation, A	1
One Sacrifice, The	25
Pharisee and Publican, The	49
Praise for Divine Goodness	109
Stablished, Strengthened, Settled ...	97
Woman of Canaan, The	73
Call Above, The Prize of the	117
Church, The, Is it the Bride	45
Covenants	58
Critics, The, Destructive	118
Dan shall judge his People	133
Daniel, Book of the Prophet	6, 27

	PAGE
Dispensational Changes	92, 100
Dispensational Contrasts	68
DISPENSATIONAL EXPOSITIONS :—	
Ephesians :—	
The Body 17, 44, 65, 86, 141	
Downfall of Apostate Christendom, The ...	53, 67
EDITOR'S TABLE, The :—	
A Happy New Year	12
"Things to Come" ... 12, 24, 36, 48, 84, 119, 143	
The Fall and the Flood	12
A Parable from History	24
The Memorial to Dr. Bullinger... ...	36
Plan of the Bible	36
The Second and Third Watches ...	36
"Him"	47
The Bible League Quarterly	60
The State of the Dead	60
The Teaching of the Twelve Apostles ...	72
Proëlpikotas	95
The Hymn of Hate	108
The Present War	108
Correspondence Courses in Bible Study ...	132
Falling away from the Churches	5
Futurism	78
Great Apostle, Glimpses of the	55

PAGE

Heart of the Earth, The ... 93
Leading into Temptation ... 114
Outline Bible Readings :—
Believer's Death, The 131
Trinity in Eph. 1, The 48
Palestine, The Future of ... 46
"Perilous Times" at Hand 32
Prize of the Call Above, The 117
Proëlpikotas 95
Pseudos, The 121
Purpose, The, of the Ages... 135
Questions and Answers :—
No. 418. Covenants 58
„ 419. Futurism 78
„ 420. The Heart of the Earth (Matt. 12. 40) 93
„ 421. Omission of Simeon in Deut. 33 106
„ 422. Lead us not into Temptation ... 114
„ 423. Did the Early Fathers hold Universalism? ... 143
Rapture take Place, When does the ... 103, 116
Reformation and Regeneration 19
Regeneration? What is 34
Restoration and Conversion of Israel, The 8, 19, 29, 39 51, 63, 74, 104, 112, 124, 136
Resurrection 81
Reviews :—
In the Name, The Warrant of Prayer ... 34
"Him" 47
Things to Come 48
The New Creation and the Old... ... 60
"Shall so come" 60
The Great Conflict of the Ages... ... 72
The Fallacies of Evolution 84
The Real Cause of the Present World-Wide Unrest 84
The Apocalypse 95
The Two Natures in the Child of God ... 108
Paganism or Christ 108
The Importance of Accuracy in the Study of Holy Scripture 120
The Outlined Bible 120
The Divine Names and Titles 132
The "Names and Order" of the Books of the Old Testament according to the Hebrew Canon 144
The Great Unfolding. Notes on Revelation 144
Scripture Research Society 144
Signs of the Times :—
Disparaging Prophecy 23
A Mecca for Spiritists 23
The Pretensions of Rome 23
Jewish Signs 23, 46, 59, 71, 83, 94, 107, 119, 131, 142
The Spiritist Iniquity 35
Jews and the War 35
Suggested European Federation ... 35
A Broken Light 35
Religious Signs 46, 59, 71, 83, 94, 107, 118, 131, 142
Simeon left out in Deut. 33 106
Spiritism 41, 57, 79, 88, 100, 115
Sunday School Lessons 10, 22, 33, 43, 50, 70, 77, 93, 99, 111, 130, 138
Synopsis A New :—
Deuteronomy 15
Joshua 89, 102
Judges 126
Ruth 139
Ten Tribes, Where are the 128
"These Words" in Ten Lines 11
Things New and Old 82, 142
Unity of the Spirit, The 29
Universal Restoration in Scripture, Is there 76
Untrustworthiness of Rumour, The... ... 31
World's Dominion, The 3
Zionist Movement, The 47

INDEX OF TEXTS EXPLAINED.

PAGE

Gen. 2. 70
Gen. 3. 17 13
Gen. 6. 1-8 41
Gen. 24. 50
Ex. 7 and 8. 115
Ex. 20. 1-17 11
Ex. 25. 10-22 99
Ex. 25. 23-30 99
Numbers 13 and 14. 70
Deut. 15
Deut. 18. 10-12 88
Deut. 33. 106
Joshua 89, 102
Judges 126
1 Sam. 2. 6-9 37
2 Kings 17. 6 129
1 Chron. 11. 17-19 51
2 Chron. 23. 3 61
2 Chron. 24. 19 111
Psalm 30. 5 33
Psalm 37. 18, 19 85
Psalm 65. 4 94
Psalm 107. 8 109
Psalm 107. 43 78
Eccles. 9. 5 60
Isaiah 30, 39,-51
Isa. 4. 2 30
Isa. 8. 19-22 119
Isa. 43. 2 70
Jer. 23. 5 30
Jer. 63. 74
Ezek. 35-48 124
Daniel 105
Dan. 5. 6
Dan. 7. 27
Dan. 12. 2 60
Hosea 1. ... ... 20, 29
Joel 112

	PAGE
Amos 6. 2	131
Amos 9. 11-15	19
Micah	52, 63
Zech. 3. 8	30
Zech. 6. 12	30
Matt. 4. 12-25	11
Matt. 6. 13	114
Matt. 6. 19-21	77
Matt. 12. 40	93
Matt. 15. 21-28	73
Matt. 24. 37-39	41
Matt. 28. 19, 20	10
Luke 18. 9, 10	49
John 1. 1, 2	111
John 2. 10	34
John 3. 1-15	43
John 3. 16	22
John 4.	51
John 5. 29	81
John 14. 2, 3	130
John 14. 13	34
John 16. 7-15	43
John 17.	11
Acts 1. 11	130
Acts 20. 24, 25	68
Rom. 6. 8	131
Rom. 6. 23	22
Rom. 8. 32	22
Rom. 15. 8, 9	100
1 Cor. 12. 1-13	43
1 Cor. 15. 26	79
2 Cor. 4. 17, 18	33

	PAGE
2 Cor. 5. 17	1, 34
2 Cor. 6. 16, 17	77
2 Cor. 9. 7	93
Eph. 1. 12	95
Eph. 1. 15-23	18
Eph. 1. 23—5. 30	18
Eph. 3. 6, 7	17
Eph. 4. 1-19	44
Eph. 4. 12, 16	65
Eph. 4. 16	86
Phil. 1. 23	95
Phil. 3. 10	47
Phil. 3. 14	117
Col. 1. 21	77
1 Thess. 1. 9, 10	10
1 Thess. 4.	103
2 Thess. 2. 3, 8	78
2 Thess. 2. 11, 12	121
1 Tim. 6. 9	24
2 Tim. 3. 1	32
Heb. 9. 24	93
Heb. 10. 12	25
James 1. 21	111
James 5. 11	33
James 5. 14-18	92
1 Pet. 2. 21	11
1 Pet. 5. 10, 11	97
2 Pet. 1. 19	130
1 John 4. 1-4	89
Rev. 19. 7, 9	45
Rev. 21. 9	45
Rev. 22. 3	13

THINGS TO COME.

No. 247. JANUARY, 1915 Vol. XXI. No. 1.

"A New Creation."

BY THE LATE DR. BULLINGER.

Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new (2 Cor. 5. 17).

A NEW year reminds us of new things, and our text reveals to us the difference between the old things of time, and the new things of eternity. The Scriptures reveal to us many new things. In Isaiah 42. 9, we read: "New things do I declare;" and God goes on to speak of the new song which is to be sung in view of His work for restored Israel. We read in Lam. 3. 22, 23, "The Lord's mercies are new every morning." We read in Ezek. 36. 26, of "a new heart and a new spirit."

In the text before us we read of the new creature. We read in Eph. 2. 15, of "the one new man"; in Rev. 21 and 22, of "the new heavens and the new earth," also of "the new Jerusalem," and of a glorious time when it will be said, "Behold, I make all things new." Perhaps the most important of all these wondrous things is that which is spoken of in our text, because without this new creation, none of the other new things can be known or enjoyed. Having this, we have all the others.

Let us consider, first of all, the contrasts—Old and New. The Second Epistle to the Corinthians seems to be an Epistle of contrasts; it abounds in them from beginning to end. Led by the Holy Spirit, the Apostle Paul contrasts, in chap. 1. 5, the sufferings which abound in the child of God with the consolations which abound in Christ. At the close of chap. 2., *v.* 16, we meet with a very solemn contrast, which is seen by the spiritual eye throughout the whole of God's Word. True, the carnal mind objects to, indeed hates, such contrasts between the living and the dead, between the regenerate and the unregenerate; but the Holy Spirit invariably marks these contrasts, and those who are taught by Him see them and love them (see *v.* 14). Note again, in *v.* 15, another contrast: "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish." It is *we*, not our testimony. The burden of the Word of the Lord showed the Apostle his insufficiency, while at the same time he knew that his sufficiency was of God.

The third chapter is full of contrasts; in *v.* 1 we have man's commendation and God's commendation; in *vv.* 2 and 3, man's writing and the Spirit's writing; in *v.* 5, man's insufficiency and God's sufficiency; in *v.* 6 the letter and the spirit; in *vv.* 7-9, condemnation and righteousness. The fourth chapter contains many wonderful contrasts and paradoxes; in *v.* 8, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." One may say, "Ah! that is not I"; but look at the margin, "But not altogether without help." Can we not say that? Verse 9: "Cast down, but not destroyed." We do fall, but not from grace, being upheld by "a Loving Omnipotent Hand." At the end of the chapter again we see wonderful contrasts; in verse 16, our outward man perishing, but our inward man renewed day by day; in *v.* 17 our present light affliction, our future weight of glory; in *v.* 18, temporal things and eternal things: things seen and things unseen.

Each of these leads us to the contemplation of the words of our text. In considering this vast and important subject, note (I.) *The Connection.* "Therefore" (*v.* 17). This is the conclusion of the Spirit's argument, or of the truths He had declared for the instruction, the comfort, and the edification of the saints at Corinth, and through them to the Church of God in all succeeding generations. His conclusion is that all old things, even those of Divine appointment, having served their purpose and waxen old, must pass away for ever, as of no value whatever in comparison with the eternal work of the new creation in Christ Jesus.

Note next (II.) *The Character* of those spoken of: "If any man be *in Christ*." Observe, there are words in italics which may be differently supplied thus: "If any man in Christ be made a new creature," or a new creation; the R.V. margin gives: "there is a new creation." Now creation is a *Divine work*, and therefore this excludes all means, all modes, all distinctions. Truth by the Holy Ghost is a great leveller. Turn to Gal. 3. 28 and 6. 15. The new creation does not consist in an acknowledgement of a form of sound words, or delight in a clear creed, or in prizing the outward so-called means of grace. It is ten thousand times more than these. The cross of Christ is God's monument erected over the grave of all carnal ordinances, all sensuous ceremonies, all fleshly sacrifices, all earthly types, all fleeting shadows. The cross of Christ is God's monument over the grave where He has buried all human distinctions, all human modes, all human means in matters pertaining to His creation work.

IN CHRIST. This is a living union by the Spirit of God. It is not a mere profession of religion; it is not in self-condemnation but in Christ, justified and accepted (Eph. 1. 6). It is not in Adam dead, but in Christ alive (1 Cor. 15. 22). In Christ by sovereign purpose; in Christ by sacred purchase; in Christ by spiritual power.

Next look at (III.) *The Condition.* "A New Creation." What is it to create? Not to change, not to renovate, not to reform, not to improve, not the old nature adorned and beautified, not the flesh with its corruptions and

lusts trimmed and trained; but it is the new and Divine nature imparted, with all its spiritual blessings and holy privileges. It is not the Old Adam made clean or religious, clothed and adorned. No! It is a something altogether NEW. Therefore, in Christ Jesus I am a partaker of the Divine nature; I am a partaker of His Resurrection-life, according to the Father's promise: "Eternal life, which God, that cannot lie, promised before the world began" (Titus 1. 2).

Life was promised in Christ for His people before the world began; and in due time it is communicated to them through the ministry of the Word. *How* this is brought about, the poor child of God very often knows not, and when questioned about it, he can only say, like the blind man in John 9. 25: "One thing I know, that, whereas I was blind, now I see." Once I was blind and dead to God's Christ, God's covenant, God's salvation; I was dead to all interest in the precious atoning blood, to justifying righteousness, regenerating grace, and restoring mercy, also to that peace which passeth all understanding. But now, in living union with Christ, I love to dwell on those glorious verities which are found alone in Him and through Him. I love the company of those who delight in the Father's eternal love, the son's redeeming grace, and the Spirit's regenerating mercy.

A new Divine nature (2 Pet. 1. 4) is not a mere influence, is not a mere passing religious feeling induced by ravishing music or pathetic story, but a real existence in living union with a crucified, risen, exalted, glorified, coming Lord. What a glorious union! One with the person of a glorified Christ! No words can describe it better than John 17. 21-23: "That they all may be one; as Thou Father art in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one even as We are one. I in Thee, and Thou in Me, that they may be made perfect in one; and that the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me" (John 17. 22, 23).

This is a glorious, marvellous, mysterious Oneness, which can never be understood until we stand perfect and complete in the light of His glory. Then we shall know even as we are known, for His Father is our Father; His righteousness is our righteousness; His nature is our nature; His home is our home; His glory is our glory.

(IV). *The Deliverances Enjoyed.* Old things are passed away. What are these "old things?" (1). Blessed be God, that old thing, SIN, which before I was in Christ manifested its power and maintained its authority over me, is gone—passed away. Do you ask, How did it pass away? I can answer you only in the words of Isaiah 53. 6, "The Lord hath laid on Him the iniquity of us all"; and Heb. 9. 26, "Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself."

(2). That old thing THE CURSE OF THE LAW, has passed away. How? Read Gal. 3. 13: "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written 'Cursed is every one that hangeth on a tree.'" In thus becoming a curse for His people, He became "The end of the law for righteousness to every one that believeth" (Rom. 10. 4). What expressive words! "The end of the law!" What does it mean? Why it means that He went to the end of all the Law's requirements, which He satisfied by the perfect obedience which He rendered to its precepts; that He went to the end of all the Law's penal threatenings which He silenced by the sufferings which He endured. What is the end of a debt? The payment! And Christ took over and paid every debt owed by His people, and thus ended it. Hence every transgression and every sin over which my chastened Spirit has grieved, is passed away!

(3). That old thing CONDEMNATION. All that was due to me was borne by my sinless Surety, by Him who said, when they sought and found Him: "If ye seek Me, let these go their way (John 18. 8). Hence: "There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8. 1).

(4). That old thing FEAR OF DEATH, is passed away, for "Jesus Christ . . hath abolished death, and brought life and immortality to light by the Gospel" (2 Tim. 1. 10). Christ hath abolished death, and brought to light, and *procured* for us, life and immortality; and "When Christ, who is our Life shall appear, then shall ye also appear with Him in glory" (Col. 3. 4). Yes, old things have passed away. My old notions of salvation by merit; by co-operation—I doing something and Jesus Christ the rest—all such thoughts have passed away! My old, degrading views of Christ have passed away in the light of His Glorious Gospel, and I see Him "altogether lovely," His salvation perfect, His righteousness complete, His intercession all-prevailing, His glorious coming sure. He is the beginner and the finisher of faith, the performer of all things for me in the presence of His Father and mine.

(V). Look now at *The Privileges Possessed.* "Behold all things are become new." Yes, the man in Christ is a new man, with a new life in a new world. "All things are become new." He has life in Christ, he has immortality in Christ. He has life instead of death, salvation instead of sin, justification instead of condemnation, acceptance instead of banishment, peace instead of enmity. We have new affections, fixed upon things above; new hopes, entering within the veil; a new song put in our mouth; and a new heart with which to praise Him for setting our feet on the Rock of Ages, for ordering our goings, for holding our hand, for guiding our feet into the way of peace.

May it be ours at the beginning of this New Year, to know the blessedness and power of these divinely "new things," and to go on our way rejoicing, while waiting for that great proclamation to go forth—"Behold I make all things new," and walking in newness of life, to the praise and glory of God.

The World's Dominion.*

"A Kaiser's Dream," or "Rome Revived."

By A. Stacy Watson.

(Vide Daily Papers, Oct. 12, 13, 1900).

When the Lord took Israel out of Egypt it was His purpose—and yet remains—to give them the holy solidarity of a Priestly Kingdom under His own immediate Sovereignty; and then, with the glory and beauty which he would put upon them, to bless the whole world by making them the head of all the nations of the earth.

But Israel would not consent, from the heart, to her Lord's Sovereignty; therefore, when, after many provocations, He withdrew His sceptre from Jerusalem, He gave the government of the world to the Gentiles; until the fulness of the Gentiles should be brought in, and the "Times of the Gentiles" should be fulfilled.

The "Times of the Gentiles" comprise four imperial world powers. The series begins with the Babylonian; followed by the Medo-Persian; and, upon the victory of Alexander over Darius, by the Greek; and finally by the Roman.

The aspect and character of each of these Gentile world powers are discovered to us in Dan. 2. and 7. Under the symbol of an image built up of four metals, we see how imperial world powers look in the eyes of men of the world, men to whom "World Empire" "has been a dream, a sentiment, an aspiration; while, under the symbolism of four beasts, we are shown the inner nature of the spirits which animate them. The first of the series alone has anything human about it. It is made to stand erect, and a human heart is given to it. The second and the third have simply the spirits of wild beasts; while as to the fourth, it is untamable, unnatural demonic; its malignant nature is beyond the power of human language to describe; no name can be found among men whereby to say "it is like."

These four "imperial world powers" have, each of them, a double manifestation. In the *first* they succeed each other; in the last they are contemporary, and confederated under the headship of him who will "federate the world."

Confining our attention to the fourth Beast, the Roman Empire, we see that, in its first manifestation, it devours, breaks in pieces, and stamps the residue with its feet, before it is in possession of any horns. The horns belong to its last manifestation, *our immediate future.*

The fourth Imperial (Roman) World Power included Britain on the W., Babylon on the E., the Rhine, the Danube and the Black Sea on the N., with the African and Arabian deserts on the S. (*Bib. Dic.*); and, in the height of its power, under the authority of its Cæsars, the title "Imperator" meant, in practice, paramount military authority over the State, as well as over the Army. Cæsar was supreme in secular and in sacerdotal matters. All power became vested in the purple.

The fourth world power of Dan. 7, identical with the Roman Empire, is destined to come to its end through *Divine* judgments. The Beast will be slain, and his body given to the burning flame; and then the "Kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High . . . and all dominions shall serve and obey him."

The disruption of the old Roman Empire in the west by the barbarous hordes that came down upon it in the fifth century, and the defeat of its eastern branch by the Ottomans in the conquest of Constantinople in the fifteenth, do not correspond with the prophecy. The Beast has not been destroyed as predicted; therefore the fourth, or Roman, world empire will certainly be revived.

But this breaking up of the fourth dominion of Daniel was simply a needful preliminary to its reconstruction as prophesied. The *last form* of the dominion is to be different from the *first*. In its *first form*, it was under the sole authority of one individual. In its *last*, the dominion will be divided among ten kings (precursors of "the wicked ten" of Rev. 17). Then, upon the destruction of three of them, the remaining seven come under the headship of the Little Horn. The break up of the *first* form of the Roman empire was inevitable, preparatory to its becoming the *divided* kingdom predicted by the several toes of chapter 2 and the ten horns of chapter 7.

Since the disruption of the western branch of the fourth world power there have been several attempts at effective revival, based upon its *first* form, notably by Charles the Great, whose object was "to obtain the crown of the world." The circumstances of the time favoured his ambition; so that, "upon the most holy day of the Lord's birth" (A.D. 800) Leo III put the crown upon the head of Charles, and the Imperator "was adored by the Pope after the same manner of the emperors of old," while the people of Rome "cry with one accord with a loud voice, 'To Charles, the great and peace-giving emperor, be life and victory'" (*Holy Roman Empire*, Bryce).

But the "Lord of the world" died, and was buried; and the natural separation into nationalities of the peoples whom the sword alone had joined, once more asserted itself.

Again, amid the turbulence, confusion, and strife which followed, especially in Italy, "the Pope (A.D. 960) offered Otto (the German king) the imperial titles if he would revisit and pacify Italy. The proposal was well-timed. Men still thought, as they had thought in the centuries before the Carolingians, that the Empire was *suspended**,

* This article, reproduced from *Things to Come* for May, 1901, will be read with special interest at the present time. The words attributed to the Kaiser were uttered in connection with the laying of the foundation stone of the Imperial Museum, at Saalburg. In the course of a boastful speech, the Kaiser depicted a future German Fatherland—"as strongly and firmly welded, and as commanding as was once the Roman world-empire, so that in the future it may be said as in old times, *Civis Romanus Sum.*"

* My italics.

not extinct; and the desire to see its effective power restored, the belief that without it the world could not be right, might seem better grounded than it had been before the coronation of Charles" (*Holy Roman Empire*, Bryce).

Under Otto, the Germans were raised to a pinnacle of greatness; and were regarded among "Europeans as the *imperial race*."* The Imperator married his son, Otto II, to a Greek princess of the eastern branch of the fourth dominion; and his son, Otto III, took for the legend of his seal "*Renovatio Imperii Romanorum*."

During the succeeding centuries, many contests arose between Cæsar and Pontifex Max., ending in making the diadem subordinate to the tiara, until the sword of the Corsican flashed through the marrow of effete governments, and taught the Papacy that what the "Child of the Revolution" decreed the Priest must confirm. Francis II, the Austrian, the then titular Imperator, was quick to resign his crown of the Roman Empire lest the Hetman of France should take it from him. On August 6th, 1806, "one thousand and six years after Leo the Pope had crowned the Frankish king . . . the Holy Roman Empire came to an end" (Bryce).

* * *

But the shield which the Hapsburger was glad to drop, when menaced by the self-styled "man of destiny," the Hohenzollern, in a period of high diplomatic tension throughout Europe, lifts as lightly as though it were made of basket work.

On the occasion of the laying of the foundation stone of a Prætorium, October 11th, 1900, upon the site of a former Roman fortress in the Saalburg, the German Emperor provided a ceremony which gives a forecast of the line of policy which the empire will take.

The line of development, political and religious, depicted in this imperial function, inaugurating a revival of the old Roman Empire, is exceedingly instructive.

The beginning of nations contain within themselves the lines of their future developments. Thus we may read in the beginning of the fourth world power the future history of the Roman Empire. It was founded by a murderer, the son of a murderer; and, to secure a population for his city, he made it an asylum for murderers, and runaway slaves. His paternal parent left the mother, whose sacerdotal character he had violated, to be burned or buried alive, as her enemies might choose. [Comp. Rev. 17. 16; 18. 21.]

The founder of the so-called "Eternal City" chose to call the first month of his year after the name of his reputed father, Mars (March), the demon god of war, the root meaning of whose name is *murder* and *death*. [Contrast this with the name of the month beginning the year of redeemed Israel, "the month of green ears," speaking of resurrection, first fruits, and promise of harvest, and the blessings of peace.]

The ceremony at Saalburg, reviving Imperial Rome, also contains within itself the lines upon which will be developed the last Gentile world dominion. The month in which this Roman imperialism was revived is noteworthy. The ceremony took place in *October*, "the eighth month of the year in Romulus's calendar." The number eight is the first number of a new series, the octave repeating the first. The eighth month "was *sacred* to Mars, and under his protection, when a war horse was offered in sacrifice to him. [In Palestine wheat and barley are being sown; fig trees are laden with fruit; in the northern parts, the vintage is proceeding; it is the month of showers].

In this reclamation of Roman Empire the Kaiser presented the object of his ambition with dramatic effect: "an actor, dressed as a Roman prefect, welcomed the Emperor . . . at the Porta Decumana, in a Latin speech, in which the hope was expressed that all the undertakings of the Emperor might prosper, and that God would graciously protect the Emperor"; a choir then sang a Latin hymn, and subsequently a Roman 'legate' recited an ode. Herr Huelsen, the director of the theatre, afterwards read to the assembled company a charter in Latin."

The ceremony observed required very elaborate preparations; proving that very much more than a mere court function was intended to be conveyed, not alone to Germany, but also to others beyond the sphere of Teutonic speech. This Roman forecast was enacted for the purpose of rousing up the German people from their winter sleep of centuries to the fact that a new chapter in the world's history has begun, that a new era has flashed upon "western civilization," new, and yet old. The Kaiser calls back from the past the martial glories of the first imperial world dominion; and he determines to rebuild the wastes of other generations, in the hope that the legend of the sleeping Barbarossa, and his knights, descending the Untersberg, shall be realised, in bringing "back to Germany the golden age of peace and strength and unity." And so he calls his Teutons about him, to be witnesses of a Roman festival of flowers and incense in celebration of its inauguration.

On a small scale, the Roman Empire was, locally, resuscitated, with Roman language, Roman costumes, a Roman Prætorium (associated with painful memories to the Christian, Mark 15. 16), a pagan temple, Roman trumpetings, the eagles of Roman Legions, Roman altars with their pagan priests crowned with chaplets, and with incense going up to the gods, whose long buried invocations once more assault the heavenlies. Thus the "Imperator" of Rome revived, preceded by Roman youths swinging censers to herald his approach; and, attended by a body-guard of Roman generals, and Germanic chieftains wrapped in bear skins, bearing great willow shields, with German warriors under eagle winged helmets, chanting Latin hymns to pagan gods, consecrates the rejuvenescence of Imperial Rome, and thurifies his people with the smoke of "*Civis Romanus Sum*."

The speech of "Imperator" reveals the reason for this spectacular pageant. The Kaiser takes the old Roman Empire as the model for the development of Germany as a "world power." His will is that the Teutonic fatherland shall "become as strongly and

* My italics.

firmly welded, and as commanding, as was once the Roman world empire; so that in the future it may be said"—what? "I am proud of being a German citizen?" No—but "*Civis Romanus Sum*": I am a Roman citizen": which, if it means anything, means that the German Emperor *reclaims* the dominion of the former Roman world power. The sound of the Kaiser's mallet is his signal that the world is no longer "Romeless."

The revived Roman world power, as prefigured in this scene, looks forward to a not distant future; when, instead of a single day filched out of *Anno Domini*, "the year of Rome" will again demand to calendar the world. Such a rehearsal would never have been enacted without taking account of the political situation. The loose confederacy of the rival "world powers" in the Far East favours Kaiser William's Roman *Tableau Vivant*. The European powers out there have grasped more than, at present, they know how to handle; they are too intent upon watching one another in the Orient to take official notice of an incident in the midst of "western civilization," which none of them knows how to meet. A million armed Teutons might take it into their heads, as has often occurred in other days, to proclaim their "William" "Augustus," and then——?

In this representation of his dream, the Kaiser has shown that he will not make the mistake of those German predecessors of his who belong to the period of the *Holy* Roman Empire. He will not be accountable to any ecclesiastic. He goes straight back to the pagan form of empire; and, like Jeroboam, appoints his own priests, and measures out the incense they shall burn to his divinity.

A German Kaiser, whose ambition is to be a *de facto* Cæsar, has not failed to take into consideration the line of least resistance to the policy which he has set before his Teutonic chieftains. A change in the *personnel* of more than one European court is probably not very far off, especially in that of the Austrian; while the northern Colossus may very well see, *for the moment*, in Thibet, and in China, a safer and more profitable field of "expansion" than might be gained by interposing to prevent a second Sadowa, should that be needed to make the German Kaiser Roman Imperator in Vienna, as well as in Berlin. And beyond Vienna lies the second step to Roman world power, Constantinople. A new, and mightier Germanicus at Vienna, would command the Austrian armies; and would add them to his own eagle winged legions; and the necessities of the position would compel an advance eastward; which would mean a "bag and baggage" departure of the official Osmanli from Europe. Such a conflict would unite the whole of middle and eastern Europe in a crusade, which would quench the crescent in blood, and plant the Labarum on St. Sophia.

In this revival of Roman Imperialism we have a mixture of Paganism and Christianism, an attempted world power concord of Christ and Beliar, of God and Apollo. "To bend the world to his will" the Imperator determines, as *Pontifex Maximus* the objects, as well as the mode, of worship. This consecration of the renewed Roman world power, which will presently include all "world powers" arising within the dominions of the fourth Beast of Daniel 7., should show all Christians, who have yet to learn the meaning of "separation" the character of that to which they are joined; and also that that to which they are joined is doomed, in God's Word, to eternal destruction. Such a revival and consecration is a token and a warning: a token of the near approach of the end of Gentile dominion: and a warning to the worldly Christian, bidding him to "come out" lest he become so entangled that but one way shall be left to save him from destruction, death without honour.

"Other foundation can no man lay." There is such power in the Name of Christ that nothing can now be done without it; and His Name will be used to float Apollo to the pinnacle of the Temple of God, in the belief that from thence he will, by his own power, be able to waft himself above the stars of God.

A renewed Roman world power, foreshadowed in this episode in the Saalburg, we know *is to come into being:* and, in fact, the effective elements of it, like atoms moved by an unseen magnet, are shaping themselves unconsciously into the last form of the fourth Beast of Daniel 7. This scene is but the prologue. A new era *is* born: and "the old Roman Castle springs, like a Phœnix from its ashes, a witness to Roman might." But this dream of Roman imperial world power, with Kaiser William for *its sole Cæsar*, is not likely to crystallise into fact. He who wishes to be the Cæsar of Rome revived, will not find Europe exactly in the same condition as did the first Augustus. The last form of the fourth Beast dominion will consist of a confederacy of *ten kings:* among them will arise another, not highly esteemed at the first; but, after he has humbled three of them, the opinions of most of the others will quickly change, and they will acknowledge *his* supremacy. After that—assassination—and then—his return, with hosts like himself, superhuman, from the abyss—defiance of the Son of Man coming down from heaven—final destruction in the lake of fire of all world powers arising out of the Roman Empire—and then God's King of kings, and Paradise once more on the earth.

FALLING AWAY FROM THE CHURCHES.

The condition of things which the Old World deplores is also being felt in the New World. For example, at a recent Conference of Methodists in Canada, the Committee on Evangelism reported in a manner that puts to confusion those who claim that the world is rapidly getting better. We quote from *Watchword and Truth:* "The Report bewails the decrease of Evangelistic work, the lack of the all-conquering 'enthusiasm of the past,' attendance is decreasing, preaching is losing its grip, religious life is becoming more formal, the Church is criticised for her likeness to the world, and she fails to practise some of Christ's plainest teachings. These, and other true things were embodied in the Report, which was adopted by the Conference. Everything truly Christian declining WITHIN the professed Church, and war, barbaric brutality and every form of evil rampant WITHOUT: and yet foolish preachers keep giving the people soothing syrup to keep them asleep."

The Book of the Prophet Daniel—9.

By Col. G. J. van Someren.

The fifth chapter of the Book gives us a plain statement of the facts that occurred on the day when the Medo-Persian army took Babylon, only twenty-six years after the death of the Great King Nebuchadnezzar. His grandson, Belshazzar, was then reigning in Babylon* and, relying apparently on the impregnability of his capital, had made a great feast for his lords on the very day that was to end both his reign and his life, for that night he was slain when Gobryas, Cyrus's General, entered the city.

At the banquet the King feasted not only his nobles, but also "his wives and his concubines," (*vv.* 2 and 3) and it is improbable that any of the harem, from the Royal Consort down to the latest odalisque, would have absented herself on such an occasion. Then, who is the lady, of whom we read in *v.* 10 that, while the King was terrified and amazed by the yet unsolved mystery of the handwriting on the wall, "the Queen came into the Banquet House." This was not Belshazzar's Queen, but the Queen-Mother. Word had evidently been brought her of the startling apparition, for she "came in by reason of the words of the King and his lords." This shows that she had not been one of the bidden guests. Her high rank and position in the Kingdom, her close relationship to Belshazzar's mighty grandfather, and her personal knowledge of the honour and dignity that Nebuchadnezzar had bestowed on Daniel both dominated and reassured the trembling King. She tells her son of the excellent spirit and understanding of the Israelite, who had been the prime minister of earth's greatest monarch, and ends by saying "Let Daniel be called and he will show the interpretation."

And so into that Hall where, before the letters traced by the fateful hand on the wall above the great candelabrum, the voice of revelry had died away and the idolatrous chant was hushed, they brought Daniel. An Israelite of Judah, the royal tribe, and himself of Kingly lineage, he sees the tables littered with the vessels of gold and silver that Nebuchadnezzar had carried away from the Temple at Jerusalem. For Belshazzar, flushed with wine and insolence of pride, had commanded that these vessels, holy to the God of Israel, should be brought that he and his guests might drink wine from them, and praise the gods of gold and silver, brass, wood, and iron. Beginning with the haughty and discourteous question, "Art thou that Daniel of the children of the captivity of Judah whom the King my father brought out of Jewry?" Belshazzar has to tell him of the failure of the Court magicians to read and interpret the words, and promises that if he can disclose the hidden message he shall be clothed in scarlet, a chain of gold shall encircle his neck, and he shall be next to himself in rank, "the third ruler"* in the Kingdom.

Then Daniel, the man before whom Nebuchadnezzar, the "head of gold," had bowed himself long years ago, for Daniel was now not less than eighty years of age, looks upon the doomed king and, waving aside as things of nought his proud words and promised gifts, says, "Yet I will read the writing unto the King and make known to him the interpretation." He tells of the heights of power to which the Most High God had raised Nebuchadnezzar, how when his heart was lifted up and his mind hardened by pride he had been driven out to dwell amongst and live like the beasts of the field, yet thereafter he acknowledged the Most High God and his sovereignty. "But thou, O Belshazzar, hast not humbled thy heart though thou knowest all this;" thou hast lifted up thyself against the Lord of heaven; thou hast desecrated the vessels of His House to the service of senseless idols, and "the God in whose hand thy breath is, and whose are all thy ways thou hast not glorified." From Him was sent forth the part of the hand, "and the writing was written, *Mene*, *Mene*, numbered, numbered up: *Tekel*, weighed: *Upharsin*, and divided" thy kingdom, no more thine, is given to the Persian. At the King's command the prophet was clothed in scarlet, the gold chain was hung around his neck and he was proclaimed "the third ruler in the Kingdom." But that night was Belshazzar King of the Chaldeans slain, while Daniel not long afterwards was made the senior of the three presidents of the High Commission set over the satraps of the hundred and twenty provinces of the Empire by "Darius," thus ranking next to the King himself.†

The Lord God of heaven and earth told Abraham the Hebrew that, in him all nations of the earth should be blessed. The Lord Jesus Christ was of the seed of Abraham; he reminded the woman of Samaria that "salvation is of the Jews"; while the one Revelation of God to man is enshrined in the Holy Scriptures, and was set forth by Him through men of Israel alone. So, too, when the judgments of God are about to fall on the Gentile, whether at once or at a future time, it is ever an Israelite who is sent as prophet or as instrument of the vengeance to come. "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophecy?" (Amos 3. 7, 8). When Chedorlaomer and his allies took Lot captive it was his uncle Abraham who pursued and defeated them; Jonah was sent to Nineveh; Isaiah, Jeremiah and Ezekiel cry aloud when Assyria, Babylon, Egypt are denounced; Obadiah prophesies against Edom, and the Apostle John is chosen to foretell the fate of the enemies of

* It is unnecessary to repeat here what has been set forth in the first paper of this series (*Things to Come* for May 1914) regarding this historic personage Belshazzar, and his co-kingship with his father, Nabonidus.

* See *Things to Come* for May 1914.

† Regarding Darius the Mede, 5. 31, and Darius 6. 1 and 9. 1, see Appendix No. 57 of the *Companion Bible*.

God and of Israel in the coming great DAY OF THE LORD. Moses was both prophet and instrument in the old days when the Lord executed His judgments on the King and the gods of Egypt; and here we have Daniel the Israelite pronouncing the fate of Belshazzar on the day of its fulfilment. Israel from the days of Noah, the father of Shem, is the dominant theme of the Bible, and the setting forth of Israel's Hope and Glory in the Lord Jesus Christ, Who is also *the light* to the Gentiles, covers the whole Book from Genesis 1 to the last word of Revelation.

The sixth chapter of Daniel, like the third, is the story of the trial and victory of an Israelite's faith in Jehovah; Daniel himself being now the tried and tested one. The Chaldean Empire had witnessed the saving power of Jehovah, when Shadrach, Meshach and Abednego came forth unhurt from the furnace, and the gathered nations had heard their monarch Nebuchadnezzar bless the God Who alone could deliver His servants who would worship no image set up by man. The three faithful Hebrews typified their brethren who shall refuse to worship the image that shall be set up by the Antichrist, Rev. 13. 5. Now, in the Persian Empire, when the integrity of Daniel in the service of his earthly master roused the jealousy of his colleagues, they would compass his destruction by a greater act of blasphemy against "the living God." They played on the weakness of the King, and caused him to decree that for thirty days no man should pray to any God, or any man other than the King himself. Though Darius was here but a weak tool in their hands his action made him the type of the coming man of sin, who "shall magnify himself above every God," Dan. 11. 36. Daniel (whose name means *my judge, the God of power*) disregarded the decree and the threat of being cast into the den of lions, and went on quietly with his day's work, and also with his accustomed worship of God three times a day.

Confident, as was the Psalmist of old, that for ever the Word of the Lord is established in heaven, he could say "I have done judgment and justice; leave me not to my oppressors, be surety for Thy servant for good" (Ps. 119. 89, 121, 122); he raised no plea for mercy nor justified himself when he was thrown down among the lions. The next morning the repentant King goes early to the den, and hears Daniel say, "my God hath sent His angel and hath shut the lions' mouths that they have not hurt me." He is brought out of the pit, into which his enemies are now cast, and for them there is no salvation. So, in the days to come, when the Woman (Israel) shall be pursued by Satan the Dragon, she shall fly into the wilderness, where she shall be nourished for three and a half years in the place of safety appointed for her from the face of the serpent. Earth itself shall help her, while the evil one shall go "to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ," Rev. 12. 14-17. That remnant shall be saved, and at the set time enter the heavenly kingdom, even as Daniel, the Jew captive to the Gentile, was saved, and having kept the commandments of God "now rests, and shall stand in his lot at the end of the days," ch. 12. 13.

Centuries later another faithful servant of God "fought with beasts at Ephesus" (1 Cor. 15. 32), and was able to testify afterwards to Timothy his son in the faith that the Lord had delivered him out of the mouth of the lion, "and shall deliver me from evil work, and will preserve me unto His heavenly kingdom, to Whom be glory for ever and ever," 2 Tim. 4. 17, 18. And so, too, will every faithful one be now delivered from the mouth of the roaring lion, seek he never so fiercely to devour the servant of the Lord.*

With the exception of part of the ninth chapter, the rest of the book from the seventh to the end of the twelfth chapter is occupied by the visions shown to Daniel himself, and the interpretation of them given him by heavenly beings. The first of these visions was seen by him when he was in Babylon, in the first year of Belshazzar, who reigned less than four years in all.

Daniel wrote down the vision, then he "spake and said" (*v.* 2), presumably to the being mentioned in *v.* 16, "What is the truth of all this?" He was told it, and was made to "know the interpretation of the things." That interpretation Daniel has given us in writing, so, while we have the fullest warrant for the closest inquiry into the vision and its meaning, we must see to it that we neither depart from the details of the vision, nor vary the interpretation thereof. "Prophecy came not at any time (Greek, *pote*) by the will of man, but holy men of God spake, moved by the Holy Ghost," 2 Pet. 1. 21. Prayerful and careful study will open our eyes to see what the "light in a dark place" will show, but we must follow the light not get in front of it, or we shall only stumble in the gloom of our own shadows. If, owing to some defect in ourselves, for we have "our treasure in earthly vessels," we cannot yet see all things clearly, may we be careful to "walk in that whereto we have attained," and so by the grace of God we shall advance in wisdom and knowledge, for "to him that hath shall be given."

Daniel in his vision saw the four winds of the heaven striving upon the great sea, and four beasts that came up from the sea. The words "great sea" here are generally taken to mean the Mediterranean, and the phrase "between the seas" (11. 45) is used to support that idea; for the words "in the glorious holy mountain" that follow immediately do mean the land of Israel, which is bordered on the west by that sea.

Still the following facts should be noted. The A.V. uses the phrase "great sea" twelve times in all. In eleven of these† it is clear that the Mediterranean is

* The phrases used here by Paul to Timothy, so reminiscent of the ending of the kingdom of heaven prayer taught by the Lord to His Israelitish apostles—delivered from every evil work, sin and death works of the evil one—may perhaps show that the full form of the prayer, Matt. 6. 13 was in his mind, and was the well-known one.

† Two in Numbers, four in Joshua, five in Ezekiel.

meant, and in each case the Hebrew words are *hayyām haggādōl* and the definite article precedes both *sea* and *great*. And here too in Daniel 7. 2 the words in the original are *l'yammāa rabbā*, both of them in the emphatic state, but as in verse 17 Daniel is told that the great beasts are kings which "shall arise out of the earth" it is wiser to adhere to the interpretation given us, and to take the "great sea" to symbolize in this passage the nations of the earth, as the beasts themselves symbolize four kings.

The Restoration and Conversion of Israel.

By Rev. Geo. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

FOREWORD.

It is a matter of congratulation that in dealing with a subject such as the above, there is no need, as far as the readers of *Things to Come* are concerned, to dwell upon the great importance of the prophetic Scriptures. In fact, no one would spend valuable time reading that excellent paper, did they not attach some importance, however little, to the prophetic parts of Holy Writ; for not only is it "A Journal of Biblical Literature" as the sub-title announces, but also of "Biblical Literature with special Reference to Prophetic Truth." So one feels on safe and acceptable ground. It is, therefore, with confidence, and with humble reliance on the Divine guidance, that the writer would bring to the notice of readers the many prophecies of Scripture relating to this truly absorbing subject.

While fully knowing that, in the nature of things, the prophecies of God's future dealing with Israel have often been alluded to, and dwelt upon in *Things to Come*, yet the writer is not aware that these have appeared in a consecutive series of articles dealing exclusively with this subject; so he asks the readers to bear with him while he endeavours, with humble reliance on the Holy Spirit's teaching, to call attention to the numerous testimonies we have in the Word, of God's gracious intentions with regard to the chosen seed. And if these considerations were at all worthy of dedication, he would set them apart to the revered memory of that truly learned servant of God, Dr. Bullinger, the Founder of this journal; the profound student and erudite scholar in the deep things of God; to whom all readers of *Things to Come* owe so much light on the way of Life.

THE SUBJECT PROPOSED.

With regard to the title of these articles, a word or two may not be deemed amiss.

In the first place, the articles will deal with the Restoration, then Conversion, not Conversion and subsequent Restoration. We call particular attention to this, because in time past—we do not think it has many adherents now—some students of the Word, taking certain passages which seem to imply that Conversion will precede Restoration, insisted that such would be the order of events.

We do not wish to anticipate, by referring to the many Scriptures which assure us of Restoration quite prior to, if not apart from, Conversion, as such will be considered in their proper place.

In the second place, we are dealing with the Restoration and Conversion of Israel, *all* Israel, that is the whole Twelve Tribes, not only with the two, Judah and Benjamin—nor with the ten miscalled by some "the lost tribes"—but with Judah and Israel—the Twelve Tribes.

There is no need to take up time in referring in detail to the past history of the Ten Tribes, or House of Israel. We all know that these tribes were carried away captive by Shalmaneser King of Assyria: "Then the King of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes" (2 Kings 17. 5, 6): AND THEY HAVE NEVER RETURNED. When we say they have never returned, we mean, in any representative number.

THE TEN TRIBES.

Now, the Ten Tribes were carried away in B.C. 611. But we must remember that, from the time of severance of the house of Israel from the house of Judah in the days of Rehoboam, not only "the priests and Levites that were in all Israel resorted to him out of all their coasts" (2 Chron. 11. 13), but "after them out of ALL the tribes of Israel such as set their hearts to seek the LORD God of Israel, came to Jerusalem, to sacrifice unto the LORD God of their fathers" (*v.* 16).

This would lead to the fraternizing of the members of the Ten Tribes of Israel with the Two Tribes of Judah; and so when the tribes of Judah and Benjamin were carried captive to Babylon in the years 489 and 477 B.C., such members of the Ten Tribes of Israel as had settled among the Two Tribes of Judah would share their fate. So likewise, on the return of the representatives of the Two Tribes after the Babylonian captivity, some members of the Ten Tribes returned with them, but certainly not a *representative* number.

And though we read in the Books of Ezra and Nehemiah the terms "People of Israel" (Ezra 2. 2); "Israel" (Ezra 2. 59, 3. 11; Neh. 7. 61, 10. 10, 13. 3); "all Israel" (Ezra 2. 70, 10. 5; Neh. 7. 73): though 1 Chronicles 9. 2 speaks of "the Israelites" as "first inhabitants that dwelt in their possessions, in their cities," that is, after the return from Babylon (see Note *in loco* in "Companion Bible," and particularly notice the statement "called 'Israel' although only the return of Judah and Benjamin"): though we read in verse 3 that members of the tribes of Ephraim and Manasseh were among those who returned: and though it is true that about sixty-eight years after Zerubbabel's arrival in Judea, a small body of Israelites reached Jerusalem under Ezra: STILL we maintain that the Ten Tribes of Israel as distinct from Judah, have never returned to their land in any national or representative number.

Perhaps a reference to secular history in support of our contention may not be thought out of place, though we are reluctant to call in the "secular arm" when dealing with the truths of God's Word. Josephus, speaking of the supplementary return under Ezra, referred to above, says: "So Ezra read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Media; and when these Jews had

understood what piety the King [Xerxes] had towards God, and what kindness he had for Esdras, they were all greatly pleased, nay, many of them took their effects with them and came to Babylon, as very desirous of going to Jerusalem; but then the entire body of that people remained in that country (Media); wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be reckoned by numbers" (Antiq. B. 11, c 5, sec. 2).

The fact that a representative number of the House of Israel did not return from Babylon with the representatives of the House of Judah has been insisted on at some length, because there have been, and doubtless are even now, those who would maintain that those Scriptures which prophesy of the Restoration and Conversion of the whole Twelve Tribes, found their fulfilment at the return from Babylon. But such, we trust to prove, is not the case; and that we look for the return of all the tribes of Israel to their own land in the future, and their subsequent conversion to Messiah "according to the Scriptures."

THREE QUESTIONS.

Now there are three questions which naturally suggest themselves, when we treat of God's future dealings with His chosen people Israel. They are:

(1) Did God promise to the fathers of the Israelites a land, and also this land to their descendants?

(2) If so, was this land to be held only for a time, or in perpetuity?

(3) What are the reasons for looking for a future restoration?

As regards the first (1) we would merely direct attention to the promise solemnly made by the Almighty to the three patriarchs, Abraham, Isaac, and Jacob. To Abraham (or Abram as he was then called) was the promise first made when he was in Canaan:

"Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever. . . Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 13. 14, 15, 17).

And this promise was solemnly repeated as regards the patriarch himself: "I am JEHOVAH that brought thee out of Ur of the Chaldees, to GIVE thee this land to inherit it" (ch. 15. 7). And also as regards his seed by covenant: "In the same day the Lord made a COVENANT with Abram, saying, 'Unto thy seed have I given this land. . .'" (*v.* 18).

And yet a third time Jehovah assures Abram that He will give the land, not only to him but to his seed after him: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God" (Gen. 17. 8).

This threefold promise to Abraham is confirmed to Isaac: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath (see ch. 15) which I swore unto Abraham thy father" (Gen. 26. 3).

And also to Jacob: "I am the LORD God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to THEE will I give it and to THY SEED" (Gen. 28. 13).

So we see the promise of the land was made to the three patriarchs, and not only that they should possess it (this promise implies Resurrection for they have never yet held the land), but to their descendants also. And that not only for a time, but—as suggested by question (2)—for "an everlasting possession" (ch. 17. 8), and "for ever" (ch. 13. 15). See also Gen. 48. 4; Ex. 32 13; Josh. 14 9; Isaiah 60. 21; Jer. 7. 7; 25. 5 in this connection.

If it be urged, as it might be by some, that the dispersion of the Israelites is a sign that the Almighty has abrogated His promise of everlasting possession, we would reply that not only has He not done so, but that the dispersion is in itself one of our most potent reasons for believing that there shall be a future restoration of His people; seeing that the "gifts and calling of God are without repentance"; seeing that the former tenure of the land was conditional on obedience (Deut. 28. 1, 15, 64, etc., among many other passages of Scripture); and seeing that that conditional tenure of the land had absolutely nothing to do with the promises of occupancy and possession of the land made to Abraham, Isaac and Jacob.

Such promises, as we have seen, were quite unconditional, depended on no personal merit, but were of God's absolute graciousness and bounty. And this brings us to our other point:—

(3): What specific reasons have we for looking to a future restoration for Israel?

(1) The unconditional promises of God, already dwelt upon, and the fulfilment of many prophecies of Scripture. It is an axiom of prophetical interpretation that any foretold event or events not having already received fulfilment, must point to fulfilment in the future. And this axiom we shall apply when we consider the numerous prophecies dealing with Restoration.

(2) The occupancy of the land. Israel has never yet possessed, in its entirety, the land promised to Abraham in Gen. 15. 18, namely, "from the river of Egypt unto the great river, the river Euphrates."

"The river of Egypt." We find this appellation seven times in the Old Testament—in Gen. 15. 18; Num. 34. 5; Josh. 15. 4, 47; 1 Kings 8. 65; 2 Kings 24. 7; and Isaiah 27. 12, "the stream of Egypt;" and in all these places the original word is *nachal*, a word which means a torrent or stream, a winter stream, if you like, flowing with some rapidity, but flowing only at seasons, in the rainy season, and dry at other times. Such, doubtless, was the stream at the extreme south of Palestine, dividing Egypt from Palestine, and entering the Mediterranean, or Great Sea at Rhinocorura. In fact, the Septuagint version renders "the stream of Egypt" in Isaiah 27. 12,

by Rhinocorura, a city of Palestine. Syria, built on the borders of the desert which separates that country from Egypt, it has been supposed to denote a stream or torrent near that city. (See Doyly & Mant, and published maps).

But this is not the river of Egypt of Gen. 15. 18; the word is not *nachal*, a torrent, but *nāhār*, a river, and undoubtedly refers to the Nile, which manifestly was and is *the* River of Egypt. See also note in *Companion Bible* on Numbers 34. 5.

So taking the "River of Egypt," the Nile, as our South Western boundary and the River Euphrates as the South Eastern boundary, instead of a small stretch of land the size of Wales, or two or three English counties, we have a vast territory of some 300,000 square miles, a land fully answering the description of "a good land and large." Such is the future possession of God's people Israel, solemnly secured to them by the oath of the Most High.

(3) A third reason for looking forward to a future ingathering of Israel is the description given us as to the location of the tribes in Ezekiel's forty-eighth chapter. Of course, we know that this chapter, as the seven previous chapters, are a description of millennial times; but they furnish a strong reason for expecting a future Restoration, for there must of necessity be a representative number of each tribe mentioned, in order to take up and occupy the portion of land assigned to them. The order of occupancy is quite different to that of the past, given for instance in Joshua (chs. 13—21), and as there has never, up to the present time, been such an allotment as the one described in Ezekiel 48, we confidently look forward to such taking place in the future.

(4) The union of the House of Judah with the House of Israel is another tangible proof for future Restoration. Since the days of Rehoboam son of Solomon, when Jeroboam the son of Nebat conspired, and threw off allegiance to the royal House of Judah, never have the two houses been united. That some pious members of the House of Israel, valuing the pure worship of Jehovah before earthly advantages, threw in their lot with the children of Judah and Benjamin, we have already seen. But this did not entail union of the two separated kingdoms, and we are assured, as we shall see in due course that this union must take place in the future.

(5) And lastly, before bringing this introductory article to a close, may not the "breadth and length and depth and height" of the love of Jehovah for his people cause us to expect some grand and glorious things for them in the future? Well may the prophet, speaking of them exclusively exclaim: "For he that toucheth you, toucheth the apple of His eye" (Zech. 2. 8). Well may the Apostle ask "I say then, hath God cast away His people?" and reply to his own question, in effect, "Perish the thought!" (1 Rom. 11. 1).

But how sure and full of love are the words of Jehovah: "Behold I have graven thee upon the palms of My hands" (Isa. 49. 16). And again "Thus saith Jehovah, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Jehovah of Tsebahōth is His name: IF (*'im*, emphatic, to dispel all doubt) those ordinances depart from before Me saith Jehovah, then the seed of Israel shall cease from being a nation before Me for ever. Thus saith Jehovah—IF (*'im*) heaven alone can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, saith Jehovah" (Jer. 31. 35-37) And again, "Thus saith Jehovah—IF (*'im*) My Covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take of his seed to the rulers over the seed of Abraham, Isaac, and Jacob: FOR I WILL CAUSE THEIR CAPTIVITY TO RETURN, and have mercy on them" (Jer. 33. 25, 26.)

And yet again: "For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee" (Isaiah 54. 10).

Surely a people that has had such gracious and exceeding precious promises made to them, however sad their past and present state may be, have a glorious future before them, and from being "*lo-ammi*, not my people," shall become "Israel my Glory," and "Sons of the Living God."

Sunday School Lessons.*

(SECOND SERIES)

No. II. FEBRUARY.

MISSIONARY WORK.

FIRST SUNDAY.—*The Great Command*

(*Read* Luke 24. 36-53. *Learn* Matt. 28. 19, 20.)

THE month of February is generally observed as a time for simultaneous meetings to encourage in God's people a missionary spirit. Explain the difference between evangelisation and conversion.

This spirit is the second of three parts of true Christian character (1 Thess. 1. 9, 10). (1) To turn to God from idols; (2) to serve the living and true God; and (3) to wait for God's Son from heaven.

The Thessalonian Christians "served God" by witnessing for Him and becoming an example of true missionary work (*vv.* 7, 8).

This obedience was their "labour of love" (*v.* 3), based on the Lord's last great command. Learn it in

* These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

each Gospel—(1) Matt. 28. 18-20 (note the four "alls," "all power," "all nations," "all things," and "alway," lit., all the days); (2) Mark 16. 15-18 (note the results of the obedience); (3) Luke 24. 47, 48 (only "beginning"); (4) John 20. 21. Only *one* command, no others. Then the last before His ascension (Acts 1. 8), "Ye shall be witnesses unto Me," etc. (Note the three concentric circles, and the lesson as to only "*beginning*" at Jerusalem). Then their "*waiting*" (Luke 24. 49; Acts 1. 8, 14), and the "power" (Acts 2. 4); 4. 33).

"JERUSALEM," the first results (2. 41, 3,000 souls), (4. 4, 5,000 men), (6. 7, "multiplied greatly," "a good company of the priests").

"SAMARIA" (Acts 8. 1, 5, 8), etc. Note the preaching of Philip and its results.)

"THE UTTERMOST PARTS OF THE EARTH." The conversion of Paul, the second great apostle of the Gentiles (Peter the first, Acts 10.) Acts 22. 19-21. See also Acts 13. 2. Antioch spared its best apostles for the work.

SECOND SUNDAY.—*The Great Prayer.*

(*Read* John 17 (parts). *Learn* verses 17, 18.)

Christian missionary work is not a mere *by-work*, to be done or left undone as we may choose. It is *the* one work of the Church (see 1 John 2. 6). "He that saith he abideth in Him, ought himself also so to walk, even as He walked." How did Jesus walk? (see Matt. 9. 35).

A missionary means *one who is sent*. None can go unless sent by God (Rom. 10. 15). Jesus was emphatically "*one sent*," so spoken of 44 times in the Gospel of St. John, and six times in John 17. Christians, like their Lord, in John 17.:—

1. The same *truth* (*v.* 17, cp. *vv.* 14, 8), the sum and substance of the witnessing (see Matt. 4. 4, 7, 10).
2. The same *conflict* (*v.* 14), hatred (15. 18, 19).
3. The same *separation* from the world (*vv.* 14, 16, 17, 19).
4. The same *mission* (*v.* 18). The same title, "missionaries" (Heb. 3. 1).
5. The same *origin* of mission (*v.* 18), "As thou . . . even so I" (20. 21).
6. The same *place* (*v.* 18), the whole world.
7. The same *lines of service* (*v.* 18), "As . . . even so."
8. The same *power* (*v.* 22), "power from on high" (Luke 24. 49).
9. The same *love* (*v.* 23). This is the source of all and (*v.* 26) the end of all.
10. The same *glory* at the end (*v.* 24).

THIRD SUNDAY.—*The Great Example.*

Read Matt. 4. 12-25. *Learn* 1 Pet. 2. 21.)

"FOLLOW ME."

This is a great precept, given many times by the Master:

WHO are to follow? Christ's sheep, who hear His voice (John 10. 27; 1. 37). His servants (12. 26); His children (Eph. 5. 1). We first follow Him as the *Saviour*, before we follow Him as the LORD (John 1. 37, 43).

1. Matt. 4. 19—"Follow Me, and I will make you fishers of men." The giving up of *business*. To whom spoken? The call was irresistible. "He spake and it was done." The call is to give up, if necessary, our worldly business, and this at the beginning—"casting" (*v.* 18), preparing (*v.* 21). The inferior work fitted them for the higher work. Explain *fishing* as illustrating missionary work.

2. Matt. 9. 9—"Jesus . . . saw . . . Matthew, sitting at the receipt of custom, and He saith to him, Follow Me." Matt. 19. 21—"go . . . sell . . . and come and follow Me." Here it is the giving up of *wealth*. The Lord Jesus came to call sinners (9. 11, 13). We are called to follow our Lord in giving up, not at death, but during life.

3. Matt. 8. 19, 20—I will follow Thee . . . Jesus saith . . . the Son of man hath not where to lay His head." The giving up of *comforts*. The Son of Man, to whom all belongs, gives up all (Phil. 2. 6-8; 2 Cor. 8. 9). So with the apostles (1 Cor. 4. 11). Here note the weakness of the flesh, "I will."

4. Matt. 8. 21, 22—"Follow Me, and let the dead bury their dead." The giving up of *home*. The weakness of scruples "*suffer me*." Both these desires are to follow Jesus to "the other side." The watchword of missionary work. The reward enlarged on in Mark 10. 28-30.

5. Matt. 10. 38; 16. 24; Luke 14. 27—"He that taketh not up his cross and followeth after Me, is not worthy of Me." The giving up of *self*, and, if necessary, of life.

Hundreds have through grace done this. So the apostles (2 Cor. 4. 10). This is the greatest. All the others may be given up and yet *self* may be proud of it (Num. 14. 24). Note the final three-fold command connecting it with glorifying God by death (John 21. 19).

Now notice the blessed promises for all who obey this great precept "Follow Me":—

1. The promise of *support* (Ps. 63. 8).
2. The promise of *guidance* (John. 8. 12).
3. The promise of *knowledge* (Hos. 6. 3).
4. The promise of "*showers of blessing*" (Hos. 6. 3).
5. The promise of *eternal reward* (John 12. 26; Rev. 14. 4: 19. 14).

"Continue following the Lord your God" (1 Sam. 12. 14; and see 1 Pet. 2. 21).

FOURTH SUNDAY.—*Service and Examination.*

"THESE WORDS" IN TEN LINES.

(Ex. 20. 1-17).

1. Thou shalt have no more Gods but Me;
2. Before no idol bow the knee;
3. Take not the name of God in vain;
4. Nor dare the Sabbath day profane;
5. Give both thy parents honour due;
6. Take heed that thou no murder do;
7. Abstain from words and deeds unclean;
8. Nor steal, though thou art poor and mean;
9. Nor make a wilful lie nor love it;
10. What is thy neighbour's dare not covet.

ISAAC WATTS.

Editor's Table.

A HAPPY NEW YEAR.

We greet our readers at the opening of a year which promises in a very special sense to be a year of destiny. While, as we know, the Lord has glorious things in store for His faithful peoples, none the less, though on another plane, He has good things in reserve for this earth of ours. In regard to the coming of these things, the inspired page has much to say that enables us to "discern the signs of the times."

How obvious it is that God has a controversy with the nations? If the day of reckoning is at hand, then the promised age of blessing hastens on, for Israel and the world at large. Sustained as we are by a great hope, having expectations that are becoming and proper for Children of God—"what manner of persons ought we to be?"

"THINGS TO COME."

We invite the prayers of readers that *Things to Come* may be increasingly owned of God in the settlement of the faith of His people. In these days, when the foundations are attacked with wanton zeal by some who are "set for the defence," there is definite demand for the Ministry of Confirmation.

We also solicit co-operation. Will those who read proceed to recommend? It is our desire that the circulation of the paper shall grow more rapidly, so that publication may be placed on a more assured basis —if the Lord will.

Further, such friends as have gathered helpful thoughts from the Word of God, and have put the same into writing for the edification of others, are asked to submit them for publication in these pages.

THE FALL AND THE FLOOD.

The interest of Bible students was recently excited by the announcement that an inscription, in the Sumerian language of Old Babylon, had been discovered, giving an account of the Fall of man and Noah's flood. Again and again in the field of archæological research, expectation has been rudely disappointed; and such has once more proved to be the case. Accordingly, when explaining the newly-found inscription, on Nov. 18th, at a meeting of the Society of Biblical Archæology, Dr. S. Langdon, of Oxford, confessed himself unable to find any mention of the Tree, and from what he further said, the personality of Noah was assuredly of negligeable quantity! Can such be the story of "The Fall and the Flood?"

As published in the *Proceedings* of the Society of Biblical Archæology, Dr. Langdon's paper seems to introduce us to anything but the subjects suggested in the title; and it would by no means surprise us if, on further examination, the document were declared to be concerned with quite another set of facts and circumstances. In all such investigations "Hasten slowly" is a good rule; and no doubt in time some one will propose for the document an atmosphere which will altogether dispossess the one suggested by Dr. Langdon, who certainly has shown a lively imagination in "expanding" the text of the inscription.

On the whole, we must face the fact that, for light on the Fall, and reliable data regarding the Flood, we are still under obligation to the writings of MOSES "the Man of God." And is it surprising? Who that has made any progress in Scripture knowledge expects light from Old Babylon upon subjects that are of fundamental significance in regard to the way and work of GOD?

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

DERBY.—At 2, St. Mary's Gate. Wednesday evenings at 8.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 7; Tuesdays and Fridays at 7.30.

PLYMOUTH.—First and third Tuesdays in the month, at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. (Correspondent: Mr. Joseph E. Lear, 48 Edgcumbe Park Road, Peverell, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

SCOTLAND.

EDINBURGH.—Meetings for Bible Study are held on the second and fourth Tuesdays of the month at the house of Mrs. Carson, 29 Montague Street.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at 74 Arduthie Road.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7 30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 9.30 a.m. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

QUEENSLAND.

NORTH ROCKHAMPTON. — Clifton Street Baptist Church, Thursdays, at 8 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
A. M. (Cheshire)	2	0	0
Anon	1	5	0
W. M. C. (Leicester)	1	1	0
N. U. M. (Surrey)	1	0	0
C. C. (Co. Durham)	1	0	0
A. M. S. (U.S.A.)	0	18	6
Anon (London, S.E.)	0	10	0
E. H. T. (Kent)	0	5	0
B. W. W. (Devonshire)	0	3	6
E. L. (Essex)	0	3	6
Anon (Brighton)	0	2	6
J. S. (Portsmouth)	0	2	6
F. S. (London, S.E.)	0	1	0
C. D. (Scotland)	0	1	0
J. B. (Woolwich)	0	0	6
Late Editor's Publishing Fund.			
J. B. D. (Bucks)	5	0	0
E. H. T. (Kent)	4	0	0
R. A. M. (Surrey)	0	5	0
(Breton Evangelical Mission.)			
A. M. (Cheshire)	2	0	0
E. H. T. (Kent)	0	5	0

THINGS TO COME.

No. 248. FEBRUARY, 1915 Vol. XXI. No. 2.

Earth's Curse and its Removal.

BY THE LATE DR. BULLINGER.

Cursed is the ground for thy sake (Gen. 3. 17). There shall be no more curse (Rev. 22. 3).

THE words of these two texts are easily uttered and soon said, but their amazing depth and solemnity it is impossible for us to realize, even as we cannot comprehend the fulness of their meaning. The first records the most terrible event that has ever occurred in the history of this world. The second promises the most wonderful blessing that this world has ever experienced since its original blessing at Creation.

Let us dwell for a few moments on the former passage for the purpose of deepening our gratitude to Him who has gilded it with glory, for the depth and extent of the calamity will prove the resources of the transcendent mercy which rolls it back, and leaves blessing and happiness in its place. The appalling darkness of the long and weary night, makes us wish for the day and long for its dawning with thankfulness for the hope that is presented to us. The fact that all the efforts of moralists, all the theories of philosophers, all the plans of philanthropists, and all the efforts of churches, have entirely and utterly failed even to touch the chronic and terrible disease, should make us turn with eagerness to God's prescription for the agonised sufferer.

The first chapter of Genesis speaks of blessing, the third chapter speaks of curse; the "very good" being changed to the solemn words of Gen. 3. 17-19. That this sentence of a righteous Judge has taken effect, the sad record of nearly 6,000 years of the world's history fully proves. From the curse then pronounced, the Creation has ever since suffered and groaned. It is indeed a fallen world; it is indeed "out of course," and all its inhabitants (without respect of persons), are exposed to pain and suffering, lamentation, mourning, and woe, death and the grave. Mankind rebelled against God; the whole world is in revolt. Here is at once the cause and the effect of the disaster. Sin plucked the keystone from the glorious arch which connected Paradise with Heaven, and man fell enveloped in its ruins.

There are several words translated *curse* in the Bible, and it is interesting to note the differences between them. (1) There is *ālh-lālh*, to swear, to bind with an oath, referring to the *words:* thus "The words of this curse" (Deut. 29. 19). "The curses that are written" (ch. 20. 19).

(2) *Bālh-rach*, to kneel, to invoke; this is the common word for *bless*, but rendered "curse" in the Authorised Version in Job. 1. 5, 11, and 2. 5, 9, rightly so, because this is one of the eighteen "emendations of the Sopherim" whereby the original Hebrew word *kālal*, to *curse*, is changed to *bālh-rach* to *bless*, out of an idea of reverence. These "emendations" were made long before the advent of Christ, and are all indicated in the margin of ancient manuscripts.

(3) *Chēh-rem*, to cut off, destroy. Achan took of the cursed thing (Josh. 7. 1), *i.e.*, took of the thing devoted to destruction.

(4) *Kālh-vav*, to cut into, to pierce, then to pierce with words "How shall I curse whom God hath not cursed?" (Num. 23. 8).

(5) *Kālh-lal* to burn, then to burn with words, thus Goliath the Philistine, and Shimei the Benjamite, cursed David. "He loved cursing" (Ps. 109. 17); "he clothed himself with cursing" (verse 19). "Let them curse, but bless Thou" (verse 28).

None of these is the word in the text, but *ālh-rar*, to push aside with abhorrrence, to wipe away, in that sense, to curse. "Go see now this cursed woman" (2 Kings 9. 34); "cursed be the man that trusteth in man" (Jer. 17. 5). This is the word here.

Man had revolted against God, and he was pushed aside, creation was bereft of blessing. "The earth . . . is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the earth are burned and few men left" (Is. 24. 5, 6). Hence moral guilt and physical suffering have always gone together, and have characterized *all* generations.

War, famines, pestilence, floods, droughts, earthquakes, storms, diseases, epidemics are words of dreadful significance, and words that enter largely into the history of nations. We might enlarge on all these things, and yet have but the faintest idea of what the reality is. The groaning creation testifies to the working of the virulent poison, and then in addition to all this physical evil there is the moral evil: "The whole world lieth in the wicked one." A malignant spirit of untiring evil is loose in the world, trying with malicious effort to frustrate the work of the Redeemer, to seduce man to his destruction. Society is full of his deeds, the world is full of his temples, and the majority of mankind are his willing slaves. Time would fail me to set forth the long list of moral, social, and spiritual evils. We have only to look around to see the poverty, cruelty, oppression, persecution, and suffering which fill the world with woes, and its journals with news!

But are these things to go on for ever? Are eyes always to be filled with tears? Are friendships always to be severed, and relations always to be bereaved? Are orphans always to be fatherless and widows desolate?

So far as man is concerned, it seems so! *He* has as yet given no hope of remedying his own evil nature, still less the physical evils of creation! There are dark problems at every step which science has no power to solve, difficulties which the human intellect cannot remove, thick clouds which man is wholly unable to disperse; and so the disciple of Christ cries out with the prophet Daniel, "What shall be the end of these things?"

We look for some Divine assurance that order shall supersede this terrible chaos, that harmony shall take the place of this horrible discord. Thank God the pledge of this was given in the same breath in which the curse was pronounced, in the promise and prophecy of Gen. 3. 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." In this verse lies all the rest of the Bible; the Prophets, the Gospel, and the Apocalypse. "In due time" the first part of the promise was fulfilled, "The Word was made flesh, and dwelt among us" (John 1. 14).

The whole of the work of this Blessed One may be summed up in one word, REDEMPTION. The present redemption of His people by precious blood, the future redemption of the purchased possession by Almighty power and tremendous judgments. The first is already accomplished, for His people are "justified from all things," "passed from death unto life," "crucified with Christ," risen with Christ, seated in the heavenlies with Christ, made sons of God and joint heirs with Christ. They are chosen and called out of the world during this present period of long-suffering, while the Lord is absent waiting for His return. The removal of the curse from the world is a work which the Church cannot do, and which therefore she is neither expected, nor asked, nor commanded to do. St. Peter tells us, that these times of refreshing shall come when "He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3. 20, 21).

It is strange that a work requiring the exercise of judicial authority and judgment should ever have been deemed possible by the Church. The nature of the Church, called out from the world; its constitution, which is special in character; its true place in the purposes of God—all these must have been lost sight of before the thought could ever have arisen that ecclesiastical influence or human agency could rescue apostate humanity, convert the revolted world, put all enemies under the feet of Christ. Surely it is clear that no diffusion of Christianity could ever remove the curse. Why, the holiest among men have had no immunity from sorrow and suffering. No extent of holiness over the world, no intensity of devotion to Christ, could deliver from bodily pain, decay, and death. No state of spirituality, however high, could turn the desert into a fruitful field. IF WE COULD ALL BE PERFECT, it would not purify the pestilential air, extract the malaria from the soil, tame the savage beast, and make the poisonous adder a harmless plaything for a little child, and crush the head of our great enemy under our feet. It is not in the nature of personal piety to cause the fig-tree to come up instead of the thorn, or the myrtle instead of the briar. The agency must correspond with the nature of the work to be done, and there is no correspondence between the belief of the Gospel and the performance of those physical marvels which must be wrought to remove the curse from the earth, although intelligent human enterprise may to a limited extent do something in that direction.

But we are told that these predictions are to be understood in a spiritual sense. That is exactly what the Jews said of old as to the other class of prophecies which promised the other part of Gen. 3. 15—the bruising of Christ's heel, the sufferings of Christ. The Jews explained away by this means the prophecies of Messiah's sufferings, and Christians to-day explain away the prophecies of the "Glory that should follow." The Jew thought he honoured the promised King by refusing to believe He would come in humiliation; the Christian thinks he honours his Redeemer by refusing to believe that the Son of Man shall sit upon the Throne of David, and reign over this world. In the former case the Word of God was made of none effect by a false imagination; in the latter by a false canon of interpretation; in both cases the Word is made subordinate to human reason. The eye of the Jew was so dazzled by the coming Glory that he would not hear of atoning death. The eye of the Christian is so fixed on Gethsemane and Calvary that he will not hear of a victorious King reigning on Mount Zion and ruling with a rod of iron.

A portion of truth separated from the rest was the cause of Israel's blindness, and is now the cause of the sleep of Christendom, but Christ said, "O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24. 25, 26). The Jew said, "Jesus is not good enough for the world," and they cast Him out. The Christian says, "The world is not good enough for Christ," therefore they keep Him out! And so both Jew and Christian protest against the reign of "THIS MAN."

"Let Messiah come," said the Jew, "and He will subdue the world under our feet." Let Him stay where He is," says the Christian to-day, "and we will bring the world under His feet." And so the Christian is every whit as unbelieving as one whom he speaks of as "the unbelieving Jew." We must therefore reject this mythical spiritualizing of Scripture with all our might. It misled the Jew, and it is a well without water, a mirage of the desert. It robs the Jew of the land of his fathers, the Christians of the "Blessed Hope," the Prophets of ordinary intelligence, and the sleeping saints of a joyful resurrection at Christ's coming. It robs Jesus Christ of His crown of glory where He was crowned with thorns, and the Father of the fulfilment of His promises; and finally it robs creation of the blessed time of beauty and

fertility, when Amos 9. 13-15, and Isaiah 35. 1, 2, shall be fulfilled.

The Scriptures of the New Testament are plain and clear; the world will be no better until the King comes: "As it was in the days of Noah . . . in the days of Lot, *even thus* shall it be in the day when the Son of Man is revealed." The same truth is taught in such passages as 2 Tim. 3. 1-5, 13, and in the Parable of the Tares, etc.

Let us therefore no longer deceive ourselves with vain hopes. Remember the story of the Transfiguration. The disciples could not cast out the demon until the Lord came down from the Mount of Glory, and we cannot cast out the demons from the world until the Lord of Glory descends. Let us no longer vainly imagine that the renovation of a fallen world will be effected by human instrumentality. Let us engage heartily in missionary work and in the diffusion of truth, but let us do it intelligently, not with a vain hope of subduing a revolted world, but with the sure and certain hope of making ready a people for the Lord, by calling out sinners from all nations to form the Church, the Body of Christ.

This work will succeed. This will not burden us with undue anxiety of which we have no business with; or responsibility which we ought not to bear. We have exceeding great and precious promises: "Beloved, now are we the sons of God; and it doth not yet appear that we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." (1 John 3. 2, also Rom. 8. 19-23). And then, in the closing chapter of Revelation, the Spirit has assured us, verses 1-6, that there will be the river of the water of life: there will be the tree of life; there shall be no night there, for the Lord giveth them light, and they shall reign for ever and ever. Great, sublime, amazing words! "Let there be light," was the glorious command of creation." "Cursed be the ground, etc.," was the solemn judgment of the Fall! "It is finished," was the gracious assurance of accomplished Redemption; but these words of the Holy Spirit are the *Crown* of all, "AND THERE SHALL BE NO MORE CURSE." Here we bow our heads and worship. No more curse! Everlasting stability in purity, in righteousness, in life and in glory. Redemption completed. The counsels of eternity developed in might, majesty and splendour before which our hearts are overwhelmed! In its subduing power it touches the grave and the dead arise; it touches the curse, and it gives place to wondrous blessing.

For us to have any part in those blessings, the curse must be removed from our hearts *now*. The awful effects of the curse are *now* upon our hearts, our natural heart is enmity against God. By nature we prefer the brief pleasures of sin to the eternal glories of the new heavens and the new earth: we prefer the curse as our portion. Oh what a solemn fact! No wonder it requires the *same* power applied to our hearts to quicken them as that which raised up Christ from the dead, the mighty power of God (Eph. 1. 18, 19. 2. 1).

A New Synopsis.

By Rev. James Christopher Smith.

DEUTERONOMY.

This book, by means of which the Lord Jesus defeated Satan in the wilderness of the Temptation, is of special importance. Doubtless it is by way of revenge that the subtle enemy has, in our time, made this book the special object of his attack. He could make no ground when confronted with the Personal Word, but he has succeeded wonderfully in bringing the Written Word into discredit.

The name of the book is from two Greek words, and means *Second-Law*. That title prepares us for restatement and addition.

Just as the whole book of Leviticus was connected with Sinai, so the whole book of Deuteronomy has its geographical setting at "the Plains of Moab." The Journeyings are regarded as over, and the Land of Promise is in sight, and the great Leader (about to enter into rest) looks back and looks forward, looks up and looks around, and solemnly charges Israel and sets before them the life-and-death teaching God had given him to deliver.

The expression, "the Plains of Moab," links this book with the book of Numbers, the latter part of which has its geographical centre there also. See Numbers 22. 1; 26. 3; 35. 1; 36. 13. We will first present the sevenfold *structure of the book* and then point out *leading characteristics* of it. When the structure is intelligently grasped, it will be seen how the facts are grouped round the central point of the Covenant which Moses made with Israel after the *Journeyings* and just before the *Conquest*.

I. The Structure may be set forth as follows:—

1	An Address by Moses to the whole congregation of Israel. (*Looking Back*).	Chapter 1. 1, to Chapter 4. 40.
2	A Restatement of the Covenant and Code of Laws given at Sinai: with Additions and Applications.	Chapter 4. 44, to Chapter 26. 19. Cp. Matt. 5-7.
3	The Curses and Beatitudes to be pronounced on Ebal and Gerizim. (*In the Land*).	Chapter 27. and Chapter 28. Cp. Matt. 5. 2-12.
4	Renewal of Covenant Relation (*Looking Back and Looking Forward*).	Chapter 29. and Chapter 30. Cp. Jer. 31. 31-34.
5	The Great Prophetic Song. (*Joshua charged*).	Chapter 31. and Chapter 32. Cp. Rev. 15. 2-4.
6	The Prophetic Blessing of The Tribes. (*By Moses, "the man of God"*).	Chapter 33. Cp. Gen. 49.
7	The "Exodus" of Moses after viewing the land. (*Looking Forward*).	Chapter 34. Cp. Luke 9. 28-36.

This structure (or digest of the book), if carefully studied, will show the striking *unity of the writing*.

The first section presents a remarkable correspondence with the last. In the first, Moses is seen *looking back and gathering up the significance* of the leading events of the Journeyings. In the last, he is seen *looking forward* (as he viewed the land) to the *Conquest* and its far-reaching *consequences*.

The second and sixth sections, in like manner, refer to matters affecting *the Tribes* (or tribal life), that is, to Israel as composed of Tribes.

The third and fifth sections, also, have striking correspondence in the prophecies of apostasy and the prophetic judgments in consequence thereof.

The fourth section forms the central fact in the book, namely, *the Covenant made in the Plains of Moab*, besides the Covenant made at Sinai, in view both of the *past* and the *future*.

No forged document could give an historical and prophetical unity like the above. It is safe to say that the structure alone is sufficient to annul the false conceptions of modern destructive criticism.

The facts emerging from this general view of the contents of the book prepare us for the beauties, perfections, wonders and solemnities of revealed truth as set forth here, for our learning.

II. Leading Characteristics.

1. *Retrospect and Prospect.*

This contrastive conception rules the entire book. The word "remember" occurs thirteen times and expresses *retrospect*, or looking back, or calling up past events. There is no other book in the Old Testament where the word "remember" occurs so often, except the book of Psalms.

"Remember the *days of old*." 32. 7.

"Remember *what Amalek did*." 25. 17.

"Remember *what the Lord thy God did*." 7. 18 and 24. 9.

"Remember *all the way*." 8. 2.

"Remember *thou wast a bondman in Egyyt*." 5. 15; 15. 15; 16. 12; 24. 18, 22.

"Remember, forget not, *how thou provokest the Lord* . . . in the wilderness." 9. 7.

Fill up the list, and think what it all means.

But there is a balancing phrase which expresses *prospect*, namely, "when thou art come into the land." This looks forward. It anticipates the Conquest. It tells of the fulfilment of God's promise. It is *prospect*. And it supposes, of course, that Israel had *not yet possessed the land*. How absurd, then, the contention that this book was written about the time of Josiah or later! (Compare 12. 1; 17. 14; 18. 9; 26. 1; 27. 2; 30. 5: 32. 52; 34. 1).

To the same intent is the oft-used phrase, "the land whither thou goest to possess it."

This double conception of retrospect and prospect rules the book, and is precisely in keeping with the position the people then occupied, namely, "the Plains of Moab," looking back on the *Journeyings finished* and forward to the *Conquest in view*.

This subject of the "Land" is wonderfully suggestive of spiritual things, such as these:—

(1) It is God's *given* land. 3. 20.

(2) It is a land *to be possessed*. 1. 8, 21.

(3) It is a land of *great abundance*. 8. 1-10.

(4) It is a land *whose fruits were to provide* ample for *the return of sacrificial gifts to God*. 28. 33.

(5) It was a land *where life would be prolonged* indefinitely, *on obedience*. (11. 9; 30. 18).

They did not "go up to possess" when they ought to have done so: hence the long weary journeyings until the doom pronounced on unbelief was executed. Is it not sadly true that God's children, now, often fail to "go up and possess" the riches of grace and glory provided for them, in connection with Christ risen, seated and coming again?

2. "*It is written.*"

It is in this book where the words are found wherewith Christ answered and baffled the Devil, in the wilderness of the Temptation. Thus Christ, in His first recorded ministerial words, honoured the Scriptures and showed us the way to defeat the foe. (See Deut. 6. 13; 6. 16 and 8. 3. (Compare Matt. 4 and Luke 4.

3. "*That Prophet.*" It is in chapter 18 that we find the great prophecy concerning Christ as the prophet like unto Moses. It connects with Sinai, when the people expressed the need of a Mediator (verse 16), and the Lord said, "They have well spoken that which they have spoken. I will raise them up a Prophet like unto thee, from among their brethren, and I will put *My words in his mouth* . . . it shall come to pass that whosoever will not hearken to *My words which He shall speak in My name*, I will require it of him." This prophecy was deeply embedded in the mind of the nation. It remained there, as a ray of hope, all through their chequered history, and it appears, in the New Testament time, as a gleaming star, among those who were looking for redemption. (See John 1. 19-27).

4. *The Call to Obedience.*

Some fifty times we get the word "do" in the book. "To observe *to do* all the words of this law" (32. 46, 47) is the practical sum of the whole teaching. But obedience now is lifted to a higher plane: it is obedience for the joy of it ("thou shalt rejoice") and it is based on love to Him who loved them and their fathers.

"His commandments are not grievous."
"My burden is light."

5. *Whole-heartedness.*

The joyful service of God was to be an unstinted response to His abounding gifts. The expression "with all thy heart and with all thy soul" occurs *seven times* in Deuteronomy. God is spoken of, in this writing, some eighty times, as the great Giver of every blessing. Conceptions of truth and service rise, here, to a New Testament level. Service was to be (and it is now to be),

"True hearted, whole hearted, faithful and loyal—
King of our lives, by Thy grace, we shall be."

6. *The Sacredness of this Book.*

It is in Deuteronomy where we find the solemn injunction that "nothing was to be taken from it, and nothing added to it." This was language suitable as a seal to the whole Pentateuch; just as the New Testament is sealed with the same injunction. (Compare Chapters 4. 2 and 12. 32 with Rev. 22. 18, 19). And when all was said, Moses gave commandment that the book was to be deposited "in the side of the ark" for future reference, and guidance, and correction.

7. *The Apostasy and After.*

Prophecy confounds unbelief. A large part of Scripture is prophetic. There is, of course, *forthtelling;* but there is, also, *foretelling.* There is testimony for the different Ages; but, there is, also, *foreview*, going far beyond the needs and conditions of any given moment. Prophecy, in Scripture, is history written beforehand. And we are told that "no prophecy ever came by man's will" (2 Peter 1. 21).

This is the *fact* that upsets all the guesses and probabilities of minds not entirely subject to God's words and God's ways. Here we have an outstanding case in point. The foreview, given to Moses, of *Israel's apostasy* cannot be accounted for on rationalistic principles.

Carefully read chapters 31 and 32 and say if we have not here a perfect description beforehand of what has happened to Israel. If Deuteronomy had been written in Josiah's days, as is alleged, the argument is futile, because much of this prophecy goes far beyond Josiah's time.

How did Moses see all this, know all this, write all this? There is only one possible answer, namely, that as a "Man of God" he SPAKE FROM GOD, as moved by the Holy Spirit.

The parallel between Moses and Paul, in this matter, is too close to escape attention. Moses, speaking to Israel, said, "For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil shall befall you, *in the latter days.*" (31. 39). And Paul, speaking to the Elders of Ephesus, said, "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also, of your ownselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." (See Acts 20. 28-31).

Remarkable prophecy!

Here we have

THE APOSTASY OF ISRAEL
and
THE APOSTASY OF CHRISTENDOM,

in almost identical language, foretold by two of the mightiest Penmen that God has used to write His Word.

And history attests *the truth of both.*

8. *The Blessing of the Tribes.*

Specially compare this (chap. 33) with the blessing of Jacob (in Genesis 49), and specially note how Moses dwells on *Levi* and *Joseph*, while Jacob dwells most on *Judah* and *Joseph.* This, again, is prophetic, and history attests the correctness of the foreview, for these are just the three Tribes that have figured most in (and largely made) the history of Israel as a nation.

"Thy Word is true from the beginning"!

And now, finally, we see Moses (chap. 34) led up unto "the mountain of Nebo" where the Lord showed him the land that Israel was to possess. "I have caused thee to see it with thine eyes but thou shalt not go over thither."

Moses, the representative of Law, brought his people out of Egypt but he did not bring them into the land. Joshua brought them in.

"The Law was the tutor until Christ came."

And the next time we see Moses is in the company of Christ and Elijah on "the Holy Mount," where the subject of conversation was not the "Exodus" of which Moses was the leader, but the "Exodus" of Christ at Jerusalem. What more fitting? What more perfect?

This scene was "*in glory*": and we shall soon see it all over again, on a far wider scale, at the "Power and Coming of our Lord Jesus Christ." (See 2 Pet. 1. 16-18).

Here ends *the foundation of all Scripture*, in the five books of Moses.

He foretold of Christ and spoke with Him, when He came, and Christ's great word of attestation to Moses was,

HE WROTE OF ME!

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 43.

Word Studies in the Epistle to the Ephesians.

"THE BODY."

ITS DOCTRINAL SETTING.

ONE of the chief features of the new line of teaching revealed in the Epistle to the Ephesians, is the wondrous theme of the One Body.

We will not here attempt to show the exegetical error of confounding the references in 1 Cor. 12., with the theme before us; this passage (1 Cor. 12.), we will take up later should any readers so desire.

The peculiar privileges revealed under the terms of the Mystery are given us as three, in Eph. 3. 6, 7, "that the Gentiles are joint-heirs, and a joint-body, and joint-partners of the promise in Christ Jesus through the gospel of which I was made a minister . . . ." The blessing of the Gentile with faithful Abraham was a truth which found an emphatic place in the Old Testament Scriptures. The equal standing of both Jew and Gentile as sinners needing justification, is powerfully presented in Romans and Galatians. At the same time, a difference still existed between Jew and Gentile notwithstanding their equal sinnership.

This difference is a shadowing of the future of Israel and the nations who are to be blessed through them. Rom. 11 gives a different place to the saved Gentile, who stood by faith from that of Eph. 3. 6. Eph. 3. 6 has no reference to earthly inheritance, people, or hopes. It is in the heavenlies; it is connected with a promise made before the overthrow of the world, it takes no account of race. When we read Ephesians, we must remember that here, at last, the middle wall has been abolished. So far for the setting of the One Body.

Now for the teaching of the Epistle itself. We shall find it helpful if all the references are placed before us together and in their order.

THE BODY IN EPHESIANS.

A | 1. 23. The Church which is His body. *Doctrinal.*
B | 2. 16. Reconcile the both in one body (*ref. to the Lord's own body*) *Dispensational*
C | 4. 4. The One Body—Christ the Lord. *Doctrinal relation*
D | 4. 12. Gifts for the building up. *Past*
E | 4. 16. Fitly framed together. *Central reference emphasizing Unity*
D | 4. 16. Members for the growth or increase. *Present.*
C | 5. 23. Head of the Church, Saviour of the body. *Practical relation*
B | 5. 28. Love: Their own bodies (*ref. to individuals —not the Church*) *Domestic*
A | 5. 30. The Church . . . members of His body. *Practical*

It will be observed that we have nine references in all. Two of them, namely B and *B*, 2. 16 and 5. 28, do not refer to the Church, but either to the Lord's own body in which reconciliation was effected, or to the physical body of the believer. If we take these two references out, we have seven, the perfect number, the number of spiritual perfection. Let us look at these passages singly.

It is striking that one passage only occurs in the Doctrinal half of the Epistle (1-3), the remaining six passages being found in the Practical section (4-6). It is obvious therefore that great importance must attach to this isolated and unique reference, and it is certain we shall not understand the subsequent references if we do not understand this.

The introduction of the doctrine concerning the Body is suggestive. The Apostle is speaking of Christ, and while enumerating His present and future glories, tells us that He has been given to be the Head of the Church, which he goes on to explain is His Body—and what is still more wonderful His fulness. To understand therefore the position and teaching concerning the *Body* we must understand the position and teaching concerning the *Head*. This is the more necessary when we remember the great dispensational changes that had come about. If we take the "Prison Epistles" away from the New Testament, our knowledge of Christ's present position would be rather vague. We must know the "Mystery of Christ," to know the "Mystery" pertaining to His Church (3. 3-9). In these later epistles we find the work of Christ to be of much wider and deeper than previous Scriptures intimated. Let the reader trace out the doctrines attaching to the Cross, the death, burial and resurrection of the Lord, in these Prison Epistles, and he will be impressed with the significant change. The one reference to the Cross in Ephesians brings to light the reconciliation of "the both" and the abolition of the middle wall. Col. 2. 14-15 speaks of the triumph of that Cross and its connection with principalities and powers. In the passage immediately under notice—Eph. 1. 15-23, the Resurrection is prominent. The scope of the passage will perhaps be discovered best by noting its prominent points.

EPH. 1. 15, 23.

A | 15. Faith in the Lord Jesus.
B | 15. Love unto all *saints*.
C | 16, 17. Spirit of wisdom and revelation—the knowledge of Him.
D | 18. The eyes of heart having been enlightened.
C | 18. That ye may know Him and the Hope.
B | 18. The riches of the glory of the inheritance in the *saints*.
A | 19-23. Faith according to Resurrection Power.

The last member, *A* 19-23, Faith according to Resurrection Power, is that which contains the reference to the Body. It may be viewed somewhat as follows:—

A | 19. The Believers' connection, by faith, with Resurrection Power	a Surpassing greatness of Power b Faith. According to c The energy of His Mighty Strength.
B | 20. Christ Personal. The Mystery of Christ 3. 4	d Raised from the dead. e Seated at Right Hand. f In the heavenlies.
A | 21, 22. Spiritual Powers and their relation to Christ's Resurrection	a Far above b Every principality, authority, power and lordship. *b* every name that is named in every age. *a* Under His Feet.
B | 22, 23. Christ Mystical "The Mystery" 3. 3 and 6	d Head over all things. e The Church which is His Body *e* The Fulness of Him. *d* That filleth all things.

We are sorry that we cannot offer a more complete structure than the above, but we believe it sufficiently divides up the subject matter for our purpose.

The great prayer, of which this forms a part, is connected with a threefold theme, the Knowledge of (1) the Hope of His calling; (2) the riches of the glory of His inheritance in the saints; and (3) the surpassing greatness of His power . . . . the energy of the strength of His might, which He energised in Christ when He raised Him from the dead. Words are used here of such magnitude that they compel attention. "The surpassing greatness." Here we have the first of three things that are "exceeding" or "surpassing" (Greek, *Hyperballō*). The first is the greatness of power, 1. 19; the second is the riches of His grace, 2. 7; and the third

is the love of Christ which surpasses knowledge, 3. 19.

"According to the energy of the strength of His might." The words "according to" should be read on in connection with the words "who believe." The doctrine is, that our believing is exactly on a parallel with Resurrection. We too were "dead," Eph. 2. 1, and held by the Prince of the Authority of the Air, and energised by him. Some readers may wonder whether the parallel is quite scriptural regarding the domination of spiritual powers.

First, notice that in the Resurrection of Christ, there was put forth a most wonderful power, the greatness of it is described as "exceeding"—so great as almost to amount to an exaggeration, an "hyperbole." The word "strength" (*kratos*) is used in Heb. 2. 14 "by means of the death, He might destroy him that had the *strength* of death, that is the Devil." To overcome this strong-hold, the mighty power of God was necessary. The words of Eph. 1. 1-19, recur in 6. 10. "Finally be empowering yourselves in the Lord, and in the strength of His might," in connection with "the evil day" and adverse spiritual powers. The Resurrection Power which was put forth in our quickening, is at our disposal for the conflict. Our salvation, our service, and our hope are all "in the heavenlies" and on Resurrection ground. The triumphant Saviour raised and seated in the heavenlies, "far above all," has been given to the Church as Head. It was absolutely necessary that we should be clearly informed concerning the triumph and position of Christ, for without that knowledge we could never appreciate our triumph and position in Him. Consequently, Eph. 1. 20, finds its echo in 2. 5, 6, "even when we were dead by reason of trespasses, *made us alive* together with the Christ (by grace have ye been saved), and *raised* us up with Him, and made us *sit* with Him in the heavenlies in Christ Jesus."

Whatever the relationship believers had to the Lord Jesus prior to this revelation, it is certain that membership of *this* body is nowhere else than "in the heavenlies, far above all." This is the glorious truth of the Body of Christ. Its calling and position will only be fully appreciated when we know all that the revelation means which tells us of the present exalted glory of the Christ. Let us, for the time, pause and rejoice here, before we take up the consideration of other references found in the practical section of the Epistle.

CHARLES H. WELCH.

REFORMATION AND REGENERATION.

Perhaps the greatest hindrances to the conquest sought by Christianity to-day, in civilised and nominally Christian countries, are the various agencies intended to reform society. They are improving the exterior, veneering and polishing the outside, while the inside is no better than before, because the heart remains wicked and sinful. "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

—DR. G. W. LASHER.

The Restoration and Conversion of Israel.

BY REV. GEO. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 10).

So many are the "divers portions" in which "God in time past spake unto the fathers by the prophets" with regard to the future Restoration and Conversion of their descendants, that it is somewhat perplexing to know exactly where to begin our exploration of this rich treasure-house of God's revelation. Perhaps the best course will be to take the prophets in their chronological order, and see what each has to tell us in connection with the future dealings with the chosen seed. So we begin with

I. THE TESTIMONY OF AMOS.

"The words . . . which he saw concerning Israel" were given to him "in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash King of Israel, two years before the earthquake," B.C. 689-687. He is the earliest prophet, and the burden of his "words" is the unfaithfulness of the Ten Tribes of Israel. His book closes, however, with some gracious promises of Jehovah, and we may take them as an introduction to the whole of our subject.

It may be as well here to draw the reader's attention to the fact that predictions do not always stand in the order of their fulfilment, and it is well to remember this when considering the various passages connected with our theme. At first glance, for instance, it would seem, from Amos 9. 12, that spiritual privileges were to be restored to Israel before their return to their own land (*v.* 14); in other words, that Conversion is prior to, and introductory to Restoration. But we shall see from other Scriptures that this is not so, and verse 12 supports our claim that Restoration must precede, for it is assuredly obvious that "the captivity of My people of Israel" must have been "brought again" ere they can 'possess the remnant of Edom and of all the heathen that are called by My Name" (*v.* 12).

Now if we turn to the passage, Amos 9. 11-15, we have certain promises direct from God; and promises which have never yet received fulfilment; and therefore the fulfilment of which is to be still looked for.

(1) "And I will bring again the captivity of My people of Israel,

And they shall build the waste cities, and inhabit them;

And they shall plant vineyards and drink the wine thereof;

They shall also make gardens, and eat the fruit of them" (*v.* 14).

(2) And not only is this gracious promise of restoration made to them, but the land is promised to them in perpetuity, for

"And I will plant them upon their land,
and they shall no more be pulled up out of their land which I have given them,
saith the LORD thy God" (*v.* 15).

(3) And this, again, is followed by the promise of spiritual blessing and privileges:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof;
and I will raise up his ruins, and I will build it as in the days of old:
"That [to the end that, with this object in view,] they may possess the remnant of Edom, and of all the heathen which are called by My name,
saith the LORD that doeth this" (*vv.* 11, 12).

Taking, therefore, the whole passage, we have promised:

(1) Restoration (*v.* 14),
(2) Perpetual tenure of the land (*v.* 15),
(3) The renewal of spiritual privileges (*v.* 11),
(4) The possession of Edom and the nations (*v.* 12),
(5) Great temporal blessings (*v.* 13).

And all this IN THE FUTURE.

We now pass on to

II. THE TESTIMONY OF HOSEA.

"The word of the Lord . . . came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the son of Joash, King of Israel" (ch. 1. 1). He began to prophecy in B.C. 689, and was contemporary with Amos, Isaiah, and Micah. He was a prophet to the Ten Tribes; and it is important that we bear this in mind, for if we find certain prophecies in his book concerning the return and conversion of those tribes, and know, as we certainly do, that such return and conversion have never yet taken place, we have a sure and certain foundation for looking for those important events in the future. And such we have assuredly reason to anticipate.

At the outset, it is interesting to note how the two houses or kingdoms of Israel and Judah are regarded as distinct and separate. "Though thou Israel play the harlot, yet let not Judah offend" (4. 15); "Therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them" (5. 5); "When Ephraim saw his sickness, and Judah his wound" (5. 13); "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" (6. 4). See also 5. 14; 10. 11; 11. 12; 12. 2. And let us note also that Ephraim is used synonymously for Israel (6. 10; 11. 8); and Samaria synonymously for Israel or Ephraim (7. 1; 10. 6, 7).

The Book itself deals at length with the backsliding and stiff-neckedness of the Ten Tribes. "The prophet had warnings for Judah also, as well as promises of future blessings" ("C.B." p. 1208).

It is the first three chapters to which we would particularly call attention. Before, however, we consider these, there are two passages in the latter portion of the book, at which we ought to look.

"Come, and let us return unto the LORD: for He hath torn, and He will heal us: He hath smitten, and He will bind us up. After two days He will revive us; in the third day He will raise us up; and we shall live in His sight" (6. 1, 2).

We know from such passages as Dan. 12. 1, 2, and Ezekiel 37, that resurrection and restoration are looked upon as closely connected; by some, as identical. The early fathers applied Ezekiel's thirty-seventh chapter to a literal resurrection. It is also customary with the prophets thus to join together a figurative and a literal resurrection (Dan. 12. 1, 2).

Assuredly in the latter of the verses quoted we have a wonderful prediction that the third day "He will raise us (*i.e.*, Israel) up"; first, in the Restoration of Israel in the third of those thousand years (2 Pet. 3. 8), which have elapsed since their captivity, B.C. 611. Also there may be a reference to the resurrection of our Lord on the third day, which is nowhere else in the Old Testament expressly predicted. And the grand and glorious truth of the final victory over death and the grave is still further foretold in ch. 13. 14: "I will ransom them from the power of the grave (*sheōl*): I will redeem them from death: O death, I will be thy plagues, O grave (*sheōl*) I will be thy destruction."

It is certainly impossible in the face of this declaration to limit the passage to Restoration. The belief of the Israelites generally in the resurrection; the use made of the latter part of the verse by the Apostle Paul (1 Cor. 15. 55): "O death, where is thy sting? O grave (*hades*) where is thy victory?" preclude it. It is assuredly a great declaration of victory over death and gravedom, turned into a shout of triumph by the inspired apostle, and finding accomplishment when "death shall be swallowed up in victory"; when "death and hell (*hades—sheōl*, the power of the grave) shall be cast into the lake of fire" (Rev. 20. 14).

Let us now look at certain passages in the first three chapters. The terrible state of apostasy and departure from the living God is described by the "wife of whoredoms and children of whoredoms" (1. 2). Together they depict a truly awful state of affairs, "for the land hath committed great whoredom, departing from the LORD" (1. 2).

Gomer, the adulterous wife,* whom the prophet is commanded to marry (1. 2) becomes the mother of Jezreel, a name having two meanings (1) May God scatter (Jer. 31. 10); and (2) May God sow (Zech. 10. 9). For historical reference to Jezreel—the place—see 1, 4, 2 Kings 9. 22-37.

After Jezreel Gomer bears a daughter, 'Lo-ruhamah (not compassionated), so called by the direct command of God, for "I will no more have mercy upon the house of Israel, but I will utterly take them away" (1. 6). Then a son is born. "Call his name Lo-ammi, for ye are not My people, and I will not be your God" (*v.* 9).

Taking the four names together, Gomer, Jezreel, Lo-ruhamah and Lo-ammi, we come to this point,

* Some students do not find in chapters 1 to 3 so many biographical particulars as this interpretation allows; while others suggest a figurative meaning for some of the critical passages.

"The measure of sin and apostasy is full; I will scatter them (the Ten Tribes); I will not have compassion on them, and they shall not be My people." And this exactly describes the state of Israel at the present time, whatever the declaration of 3. 4, "For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" may mean. It has been well said, "whatever may be the peculiar force of the several words here employed, the object of the prediction seems to be the utter dissolution of the kingdoms of Israel and Judah both ecclesiastically and politically."

But this state of things shall not always prevail, for "Afterward (no intimation of the length of time intervening) shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and His goodness in the latter days;" from which we learn that not only shall the children of Israel, as a whole, RETURN, but they "shall seek the LORD their God," and this not only in penitence as described in Zechariah 12. 10-14, but with acoeptable worship. For all that is implied by the phrase, "seek the LORD their God," see Deut. 4. 29; 1 Chron. 16. 10, 11; Ps. 105. 3, 4; 2 Chron. 12. 14; 14. 4; 15. 12, 13, and many other passages.

They shall also seek "David their king." Jeremiah tells us the same thing: "They shall serve the Lord their God, and David their king, whom I will raise up unto them" (30. 9). Ezekiel also tells us "I will set up one shepherd over them, My servant David; he shall feed them, and he shall be their shepherd" (34. 23). So in *v.* 24, "My servant David a prince among them," and 37. 24, "And David My servant shall be king over them"; verse 25 . . "And My servant David shall be their prince for ever." From all which passages we gather that a certain one here named David shall rule over the restored and converted tribes.

Just as David, the son of Jesse, ruled in time past over the united Israel, so this David in like manner shall reign over the whole twelve tribes when they once more become united. Without questioning that David, Israel's former king, true type of Messiah, shall again be raised up, and may act as Messiah's vicegerent, have we not in these passages an assurance that the true David, the "Beloved" of God, "My beloved Son," shall in that day rule first and foremost over the united houses of Judah and Israel, according to the promise, Luke 1. 32. "And the Lord God shall give unto him the throne of His father David, and he shall reign over the house of Jacob for ever (*eis tous aiōnas*) and of his kingdom there shall be no end"?

But we are further told that the children of Israel "shall fear the Lord and His goodness in *the latter days*," a phrase which we may at once take as referring to the latter part of the Christian Dispensation. The expression "latter days" occurs fourteen times in the Old Testament, Gen. 49. 1. ("last days"); Nu. 24. 14; Deut. 4. 30; 31. 29; Isa. 2. 2 ("last"); Jer. 23. 20; 30. 24; 8. 47; 49. 39; Ezek. 38. 16; Dan. 2. 28; 10. 14; Hos. 3. 5; Micah 4. 1 ("last"). "A study of them will show that the prophecy (Gen. 49. 1), and "blessing" (Gen. 49. 28), extends to, and embraces the days of Messiah, and His first and second advents" ("C.B." notes on Gen. 49. 1). The Septuagint rendering of this phrase connects it with (and shows it is synonymous with) the similar expressions in the New Testament, 1 Tim. 4. 1; 2 Tim. 3. 1; 1 Pet. 1. 20; 2 Pet. 3. 3; Jude 18; Heb. 1. 2. and 1 John 2. 18. As all these refer to what is commonly designated the Christian Dispensation, and as regards the fulfilment of certain events connected with Israel to the latter part of that dispensation, we look for it as still future. So all that is told us in Hosea 3. 5 has not yet taken place, and if we wish to know what events lead up to the grand consummation of acceptance with God of the Ten Tribes we must look carefully at Hosea 2. The first thirteen verses speak of God's indignation with, and punishment of the Ten Tribes, for their unfaithfulness. But at verse 14 the prospect brightens. "Therefore" (rather ought this to be "nevertheless" or "notwithstanding") "behold I will allure her, and bring her into the wilderness, and speak comfortably unto her." What wilderness? Ezekiel answers the query: "I will bring you into the wilderness of the people and there will I plead with you face to face" (20. 35). Does this not infer that it is while she is in a state of dispersion as a nation that God will "'speak comfortably unto' and 'plead face to face' with Israel"; that in the land or lands of dispersion she shall find place for repentance and "the valley of Achor for a door of hope," that then the "prisoners of hope" shall turn to the stronghold (Zech. 9. 12). (For reference to the valley of Achor as a locality see Josh. 7).

In verses 19 and 20 Hosea's manner of predicting the restoration and conversion of Israel is very remarkable. It is under the figure of betrothal: "I will betroth thee unto Me for ever, yea I will betroth thee unto Me in righteousness, and in judgment and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness; and thou shalt know the LORD." Now among the Hebrews a damsel betrothed and waiting for her husband was accounted as already a wife, and so Hosea depicts the Ten Tribes as set apart, abiding many days for Jehovah preparatory to being received into closer spiritual relationship. But after betrothal, marriage. "And it shall be at that day saith the Lord that thou shalt call me Ishi (my husband), and thou shalt call me no more Baali (my lord)."

Temporal blessings are connected with restoration and reconciliation, as we saw they were in Amos 7. 13. Emphasizing the meaning of Jezreel as "whom God soweth," Jehovah goes on to say: "I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy, and I will say to them which were not My people, "Thou art My people, and they shall say, Thou art my God." (See quotation of part of this verse by Paul in Rom. 9. 26, and by Peter in 1 Pet. 2. 10). Thus Lo-ruhamah (not pitied) becomes

Ruhamah (pitied), and Lo-ammi (not My people) becomes Ammi (My people). A great and glorious consummation. The marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19. 7).

Note on ch. 1. 1. "I will no more have mercy upon the house of Israel, but will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the LORD their God. A prediction having reference to Israel's *first* banishment which was final, while Judah was not, but he was to return from it, and undergo a second." The word *'ōd* here translated "no more" is of limitable meaning; as if to say, "I will not continue to have mercy."

Sunday School Lessons.*

(SECOND SERIES)

No. III. MARCH.

GODS UNSPEAKABLE GIFT.

FIRST SUNDAY.—*God's Gifts in the Past.*

(*Read* Rom. 5. 14-21. *Learn* John 3. 16.)

I. "A Son" given (Isa. 9. 6; Luke 2. 10, 11). To Israel for a "Covenant" (Isa. 42. 6; 61. 3), and to the Gentiles for "a light" (Luke 2. 32). This gift was rejected. "The glory of His people Israel" is suspended. The Son now given in a new form and with a new purpose (Eph. 1. 22), "*gave* Him to be the head over all things to His Church," as the "only-begotten Son," "none other name" (Acts 4. 12).

John 3. 16: note the four verbs and contrast them with Creation. In *Creation* we see a God of power, creating and making: in *Providence* a God of mystery, governing and ruling: and in *Law* a God of justice, exacting and judging. Here a God of love, loving and giving.

"The world" must mean the world *without distinction* as contrasted with the *one* nation of the Jews; not the world *without exception*. This would prove too much.

II. Christ "gave Himself." Whom to, and whom for? (1) For the sheep (John 10. 11). (2) "For us" (Eph. 5. 2). (3) For "the Church" (Eph. 5. 25). (4) For "our sins" (Gal. 1. 4). (5) For "a ransom" (1 Tim. 2. 6). (6) "To redeem" (Tit. 2. 14). (7) "For ME" (Gal. 2. 20).

III. "Another Comforter." The promise (John 14. 16), "He shall give you." Fulfilled (Acts 2. 1-4). Given now to His people (Acts 2. 38; 5. 32; 1 Thess. 5. 8; 4. 8; 1 John 3. 24; 4. 13).

Given as the earnest of greater gifts (2 Cor. 1. 22; 5. 5), and that we might "know" God's gifts (1 Cor. 2. 12).

SECOND SUNDAY.—*God's Gifts in the Present.*

(*Read* 1 Cor. 12. 1-12. *Learn* Rom. 6. 23.)

I. *For our LIFE.* The first great gift is—

1. A heart to know "Him" (Jer. 24. 7), "a new heart" (Jer. 36. 26). We thus anticipate "in part" Israel's future blessing.

2. Repentance and forgiveness (Acts 5. 31).

3. Eternal life (1 John 5. 11; Rom. 6. 23).

4. The right to become the sons of God (John 1. 12).

5. Rest (Matt. 11. 28).

6. Peace (John 14. 27).

7. Hope (2 Thess. 2. 16).

II. *For our WALK.* Not only the gift of faith but of suffering (Phil. 1. 29), hence the need of other necessary gifts (Eph. 4. 7):—

1. Wisdom (Eph. 1. 17; Jas. 1. 5, 17).
2. Understanding (1 John 5. 20).
3. Consolation (2 Thess. 2. 16).
4. Every good and perfect gift (Jas. 1. 5, 17).
5. All things with Christ (Rom. 8. 32).
6. All things pertaining to life and godliness (2 Pet. 1. 3).
7. Ability (1 Pet. 4. 11).
8. The increase (1 Cor. 3. 7).

Now He giveth—

1. Grace to the lowly (Prov. 3. 34; Jas. 4. 6).
2. Power to the faint (Isa. 40. 29).
3. Strength to His people (Psalm 29. 11).
4. His angels charge over them (Psalm 91. 11).

He gives—

1. Himself for our example (John 13. 15; 1 Pet. 2. 21).
2. His Word for our guide (2 Tim. 3. 16; John 17. 8, 14, 17).

THIRD SUNDAY.—*God's Gifts in the Future.*

(*Read* Rev. 22. 7-21. *Learn* Rom. 8. 32.)

With regard to the *Future* God has *given*, "exceeding great and precious promises" (2 Pet. 1. 4). Not only grace but glory (Ps. 84. 11). Thus He gives a good hope (2 Thess. 2. 16). "Thanks be unto God" which *giveth* us—

1. "The VICTORY" (1 Cor. 15. 57), *i.e.*, Final victory over sin, the last enemy—death, and the grave!
2. His "reward" (Rev. 22. 12).
3. A Throne (Rev. 3. 21).
4. A Kingdom (Luke 12. 32).
5. "The Crown of Righteousness" (2 Tim. 4. 8). (Note when, and to whom, this crown will be given.)
6. "The Crown of Life" (Rev. 2. 10; Jas. 1. 12). (Note three other Crowns. The "Crown of Rejoicing" (1 Thess. 2. 19). The "Incorruptible Crown" (1 Cor. 9. 25). The "Crown of Glory" (1 Pet. 4. 4).)
7. The gift of gifts in which all is included—"Eternal life" (Rom. 6. 23). Note that this is God's "*gift*," neither inherited nor merited by us, but the gift of *grace* (2 Tim. 1. 9). See also John 10. 28; 17. 2; 1 John 5. 11.
8. Glory (John 17. 22).

If Christ is therefore "the desire of our heart," He will be given thus to us for our joy (Ps. 37. 4).

"Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15).

Christ is our life and our hope; and of Him it is written—

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth" (Ps. 60. 4).

FOURTH SUNDAY.—*Learn* 2 Tim. 4. 8. *Service and Examination.*

---

* These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

Signs of the Times.

DISPARAGING PROPHECY.

WHEN men deny that prophecy foretells events, then they can get very little benefit from these writings. Here is a sample from the letter of a friend: "A man said to me the other day that Isaiah meant nothing to him. He was an intelligent man, yet it is probable the majority would say the same. He said, 'These prophets mean nothing to us. The truth is, there is very little prediction of events in the prophets. There is some, but this is altogether incidental. The great function of the prophets was to seize the underlying principle of the age in which they lived, and interpret it.'" This is entirely contrary to what our Lord taught. He was constantly appealing to the Scriptures of the prophets which foretold His career. His life closed "as it was written," and His resurrection was "according to the Scriptures." He also quoted unfulfilled prophecy as certain to come to pass. Can men be Christians whose attitude towards God and His Word is entirely different from that seen in the Christ of God?

—*Watchword and Truth.*

A MECCA FOR SPIRITISTS.

Under the protection of German Culture, a temple of the Science of the Spirit is advancing toward completion near Dornach, in Alsace. The building is to serve as a Mecca for the Spiritists of Europe. It owes its inception to Rudolf Stiner, an Austrian occultist, who has at least 4000 followers. The cost of the building, which is of huge proportions, will be £120,000, which has been raised by subscriptions from Spiritists in many lands. Symbolism and mysticism are the keynotes of the architectural design, for the greater of the two domes which surmount the building is said to represent the universe; and—since the numeral 7 represents "the unrolling of things in time"—it is supported on each side by seven great columns! These pillars are in the form of a pentagram, and support ornate capitals representing the planets of Sun, Moon, Saturn, Jupiter, Mars, Mercury, and Venus. Each column is made symbolically of a different kind of wood, for the whole edifice is built of wood except the basements, which are of stone, constructed in the form of terraces.

Thus we find the energies of man bringing into play all the arts of ancient civilisation as the same became the glory of the descendants of Cain (see Gen. 4. 19-22).

THE PRETENSIONS OF ROME.

Though Rome makes no actual advance in her blasphemous pretensions, we are prone to forget her wicked conceits. Hence when expression is given, in bald candour, to the things that the Papal Church and her agents believe, we are sometimes taken by surprise. It is important, however, for the people of God to realize the awfulness of the things that are said by men whose atmosphere is that of Antichristian superstition and pride. Here, for instance, is a passage from a sermon preached by a priest in Quebec:

"A priest is the representative of Jesus Christ on earth; he is another Jesus Christ. Like the Holy Virgin, the priest REPRODUCES JESUS CHRIST. . . . God has come down and is really present in the Eucharist; and the angels surrounding the altar, as formerly the manger where the Word lay, bow down prostrate and adore; and the priest remains standing, bearing with dignity the burden of a power that makes him THE EQUAL OF GOD HIMSELF."

Surely there is nothing more to say! These men, however stupid and ignorant, find it easy to dispense with Christ, and do not hesitate to take the place of the Most High Himself. For all such haughty sin and folly there is a judgment in reserve (see 2 Thess. 2. 3-12).

JEWISH SIGNS.

A learned rabbi, Dr. Samuel Daiches, of London, writing to the *Jewish Chronicle*, recalls words uttered by the great Earl of Shaftesbury, nearly forty years ago. Speaking at a meeting of the Palestine Exploration Fund, in 1875, the Earl urged that no time should be lost in the exploration of the Holy Land. In giving his reasons, he said: "We have here a land teeming with fertility and rich in history, but almost without an inhabitant—a country without a people, and look! scattered over the world, a people without a country! I recollect speaking to Lord Aberdeen, when he was Prime Minister, on the subject of the Holy Land; and he said to me: 'If the Holy Land should pass out of the hands of the Turks, into whose hands should it fall?' Why, the reply was ready: 'Not into the hands of other Powers, but let it return into the hands of the Israelites.' And surely there are signs to show that the time is near at hand when the Lord will have mercy upon Zion. . . . The number of Jews who have already returned to their land is considerable. Villas are growing up in the neighbourhood of Jerusalem; they are occupied by Jews; and I hear that there is manifested a great inclination among the Jews in all parts of the South and East for their return to the Holy Land."

The signs of forty years ago are more numerous and more eloquent to-day. There are over a hundred thousand Jews in Palestine, and that, moreover, a Palestine that has been drained and measured in a manner that was unknown when Lord Shaftesbury uttered the words we have quoted. Half the Jews of the land reside in Jerusalem, the city of Divine choice, and which will yet be "a praise in the earth." The intervention of Turkey in the great European war will doubtless bring great distress upon the land; but, as we know, the way of God is through sorrow as well as joy; and with the approaching end of "the times of the Gentiles" there will assuredly come a realisation of the Hope of Israel in that national sense which has sustained the spirit of the afflicted people through many joyless generations.

Editor's Table.

"THINGS TO COME."

We thank our readers for their prayers and sympathy during these terrible times. Some have kindly responded to the appeal for help in maintaining the testimony of *Things to Come*. Hence, while many papers have "gone down," it is our joy to report an encouraging entry upon the New Year. Now, while waiting the Lord's good time, we must be occupied in heart and mind upon Himself and His Word. We are hoping, as the months pass, to lay before our readers literary communications from the pens of servants of God who have drunk deeply of the well of Divine inspiration.

We have on hand paper No. 10 of the series on "The Book of the Prophet Daniel," by Colonel van Someren; and we hope to give the same in our next issue. We grieve to say that it will conclude the series; for on January 13th the beloved Colonel finished his course on earth. He had proposed to continue the unfolding of the Book as the Lord had enabled him to understand it: and we should have been delighted to follow his studies to completion. But in the wisdom of God the hour for rest came quite unexpectedly. So the faithful servant "fell on sleep," confidently waiting for the Lord's Return.

The bound volume of *Things to Come* for 1914 is now ready (2s. 6d., postage 4d. extra). While sure to be prized by those who have given away their monthly parts, the book makes an ideal present from one God-fearing, Bible-loving Christian to another. In days when it is not always possible for those who fear the Lord to "speak often one to the other," the printed page becomes an easily accessible medium of fellowship.

A PARABLE FROM HISTORY.

In an article in the *Expository Times*, on "The Jews in Roman Phrygia," Sir William Ramsay shows that the Jewish people scattered in that part of Asia Minor some two centuries before Christ—and doubtless later, as well—had things very much their own way. Being well-to-do, they enjoyed Imperial favour; and though observing some of the forms of their religion, they adopted Greek and Roman names, and lived after the manner of the Phrygians by whom they were surrounded. At the same period, as we know, there were Jews in Rome; but they were poor and despised as a class, and moreover faithful to the religious rites and ceremonies of their people, living and dying as Jews. Here is a parable from ancient history. The Apostle Paul spoke obvious truth when he wrote: "They that desire to be rich fall into a temptation and a snare" (1 Tim. 6. 9, R.V.).

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

DERBY.—At Watson Street Chapel, Thursday evenings at 8 o'clock.

HARLINGTON, Middlesex.—"Wroxall," Dawley Road. Every Tuesday at 7.45.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 6.30; Tuesdays and Fridays at 7.30.

PLYMOUTH.—Tuesdays at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. Subject: Matthew. (Correspondent: Mr. Joseph E. Lear, 48 Edgcumbe Park Road, Peverell, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

SCOTLAND.

EDINBURGH.—Meetings for Bible Study are held on the second and fourth Tuesdays of the month at the house of Mrs. Carson, 29 Montague Street.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at 74 Arduthie Road.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7.30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 9.30 a.m. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

QUEENSLAND.

NORTH ROCKHAMPTON. — Clifton Street Baptist Church, Thursdays, at 8 p.m.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
A Friend (Edinburgh)	2	0	0
B. V. (Worthing)...	1	1	0
H. C. B. (Middlesex)	1	1	0
J. S. (Kent)	1	1	0
H. R. S. T. (New Zealand)	0	18	6
A. R. (Essex)	0	12	9
E. W. (Plymouth)	0	5	0
E. H. T. (Kent)	0	5	0
Anon (Oxon)	0	5	0
F. C. (London, N.)	0	4	0
T. J. (Yorks)	0	2	6
J. C. (Berks)	0	2	6
K. H. (Scotland)	0	2	6
R. J. S. (Australia)	0	2	6
A Friend (Plymouth)	0	2	6
Anon (Brighton)	0	2	6
A Friend	0	2	0
H. V. (Worthing)...	0	1	6
M. S. (Middlesex)	0	0	6

Late Editor's Publishing Fund.

E. H. T. (Kent)	3	5	0
R. D. (Cornwall)...	0	15	9
R. J. P. (Surrey)	0	1	2

(*Breton Evangelical Mission.*)

Two Friends (China)	1	0	0
E. H. T. (Kent)	0	5	0

THINGS TO COME.

No. 249. **MARCH, 1915** **Vol. XXI. No. 3.**

The One Sacrifice.

BY THE LATE DR. BULLINGER.

But this Man, after He had offered one sacrifice for ever, sat down on the right hand of God (Heb. 10. 12).

IN this chapter we have the conclusion of the great argument as to the inferiority of the Old Covenant. The Old Covenant had much to glory in, seeing it was of God. But compared with the New Covenant it was only a "shadow" (see *v.* 1). It had many imperfections: not *one* priest, but many (*v.* 11); not *one* sacrifice, but many (*v.* 12); sacrifices offered not *once* but repeated many times (*v.* 11); these sacrifices had no power to take away sins or to purge the conscience (*v.* 4); whereas in the New Covenant there is but *one Priest*, the Lord Jesus Christ, *one offering*, and that only *once offered*. "This Man, after He had offered one sacrifice for ever, sat down on the right hand of God."

I. Let us now consider *the Offerer*. "This Man"—this Priest. Now the great truth concerning Him is His direct relation to, and union with those for whom He offered. This was not the case with the Old Covenant. There was no relation between the offerer and the sacrifice. You have the significant and oft-repeated words "out of the herd or out of the flock." The sacrifices *may* have been their own property or their own purchase, but there was no real union between them and those who offered. Now here is where the "good things to come" surpass the shadow—here it is the Head who is offered for the members, the Father for the children, the Shepherd for the flock, the Husband for the wife. This gives such an idea of oneness, for the Head suffered for the members as if the members themselves actually suffered in their Head. And then, more wondrous still, infinitely wondrous, there is not only this union between the offerer and those FOR whom the sacrifice was offered, but there was also the close and indissoluble union between the offerer and Him TO whom the offering was made. As we learn from Zech. 13. 7: "Awake, O sword against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts." "My Fellow," My equal, yet not equal as a Man, but as the "Son of my Love." Yes, God and Man, the God-man, the Daysman, the Mediator who "could put His hand upon both" and bring both into union. God's holy law had been violated, God's justice had been insulted, men were both sinners and transgressors, all seemed to be hopeless, but there was a people to be saved out of ruin, and for their sakes the Lord became incarnate, for their sakes He lived, for their sakes He died. It was for them, and for their sin that He died.

How important it is to have a right view of sin! How the holy law has to be placed before the sinner to show him that he is a *transgressor*, and when it has done its work in the conscience, then the work of the Lord Jesus as the Law-fulfiller comes in to do its work in the heart. We should never more feel that a few tears, a few duties, a few resolutions, could atone for sin or make peace with God. If Jesus Christ left the bosom of God to become a sacrifice for sin, to suffer the penalty of sin, take heed how you do despite to that wondrous work! "There remaineth no more sacrifice for sin." Take heed how, by putting anything in its place, you substitute another for it, and thus, rejecting the One Sacrifice, you yourself become a sacrifice, and after all have to bear your *own* sin.

II. Now let us look at the "*One Offering*." We have seen the One Offerer, now see the perfection of the One Offering:—(1) It has ALL DEITY in it. So intimate is the union between the Godhead and humanity, that the acts of the one are the acts of the other. So that the blood which is shed is declared to be—— well, let us read it in Scripture language: "The Church of God which He hath purchased with His own blood (Acts 20. 20). It is by the *One* Sacrifice that this is manifested. If there had been *two*, there would have been imperfection in each, but because it was but *one* we see the perfection of the obedience and the perfection of the sacrifice.

(2). It has all *Holiness* in it. The offering was holy, harmless, undefiled. It is wonderful to notice how, when the doctrine of substitution is plainly declared in the words: "He hath made Him to be sin for us," It is quickly added "Who knew no sin." And when it is said: "He died for sinners," it is at once added, "The JUST for the unjust"; and in other places it says "He did no sin," "In Him was no sin." So that all holiness that ever was or ever shall be—was there.

(3). There was all *Satisfaction* in it. "Christ is not entered into the holy places made with hands which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 24-26). No language can go beyond this. He put away sin, so that it cannot be found, cannot be remembered, cannot come into judgment against us. That sacrifice must be all-satisfying that thus completely puts away sin, that blots it out, that expunges it, that casts it into the depths of the sea. That satisfied the Law of God, the righteousness of God, the Holiness of God so that He shall remember it no more.

(4). There was *All Willingness* in it. "I have set my face"—like a flint. "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" "Lo I come, to do Thy will"—"I delight to do Thy will."

(5). There was *All Merit* in it. Angels receive their being from God; and therefore, do what they will, they only discharge their own debt of obedience. God gave man his being, and therefore what merit could there be even if a man could discharge that debt? It would be honest, and that is all. But when God takes my nature, and *in* my nature doth suffer, bleed, and die, then there is infinite merit in it for me, and without it there can be no salvation for me, however I might deny myself, humble myself, or suffer. Yes, if there had not been this infinite merit of Christ there had been no salvation. But there is infinite merit in it, *all* who believe in His name shall he eternally saved—it is of infinite merit, and therefore of infinite avail.

(6). This brings us to the fact that because of this infinite merit there is *All Perfection* in it. It is "by *one offering* He hath *perfected* for ever them that are sanctified." They have perfect pardon, perfect righteousness, perfect acceptance, perfect liberty in access to God, perfect security, and this it is which gives perfect peace. This is just what the Old Covenant could never do. "The law having a shadow of good things to come, and not the very image of the things, could never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. 10. 1). Yearly, weekly, daily, the sacrifices had to be repeated, and from *v.* 11 we see that until this one sacrifice *is ours* we must be in a certain kind of *bondage*. But "by one offering He hath perfected for ever them that are sanctified" (*v.* 14). Oh blessed truth! *For ever.* That all who are pardoned are pardoned for ever, that all who are justified are justified for ever, that all who are sanctified are sanctified for ever. Hence "whom He sanctified, them He also glorified."

III. Now observe in the third and last place the great truth of the last clause, "*Sat down at the right hand of God.*" It is impossible to name, or give a name to all that this implies! It is the same truth as John 17. 4: "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." Therefore He sat down. "I have glorified Thee"—pre-eminently, infinitely, eternally. Oh what a truth for some of the weak and tried ones of God's family, who ask: "Is it possible that such a one as I can be saved?" Ah! there is this to comfort your heart, to cheer your spirit, to smooth your dying pillow, God is glorified in your salvation. I know of no truth that more calms the spirit or cheers the heart than this. Christ, has glorified God in saving you! What does this word, "Right hand of God," mean, except the delight of the Father in accepting the work of the Son and the glorifying of Christ because He has "finished the work." What work? "The work which Thou gavest me to do." "Thy will, O my God." No wonder then that Jesus Christ was crowned with glory and honour, and exalted to the right hand of God. It was the humanity of Christ that was glorified, His Deity could not be, that was infinite, that could not be added to. As God, He could not thus be rewarded, but as man His human nature was inconceivably exalted and glorified. He "sat down," and not only this, but the Father's delight seats Him as a conqueror. He sits "expecting, *until* His enemies be made His footstool." "God also hath highly exalted Him, and given Him a name which is above every name, that in the name of Jesus every knee shall bow" (Phil. 2. 10). Yes; all must bow. The poor Pharisee with his self-righteous pride—he must bow. The dull formalist, with his routine of duty—he must bow. The wicked, the profane, the infidel, the scoffer—all shall bow before this exalted Man, Christ Jesus. And Antichrist shall "bow," the world shall "bow," Satan shall "bow," and be cast into the lake of fire. All shall bow, and be made His footstool.

Oh, what a truth for Good Friday! As on Christmas Day we asked, "Where is He that is born King of the Jews?" and we had to answer, "Rejected and Crucified." So now we ask, "Where is He that was crucified?" and we answer, "Exalted and seated till His enemies be made His footstool." Those who have been made to feel and know something of the plague of their own hearts, who feel the burden of their sins, and as yet have no rest in their souls in Jesus Christ, like the bitten Israelites knowing enough of themselves to take the low place, what mercy for such if they can only delight as much in this ONE SACRIFICE as the Father doth! Oh, that such may fly to, and lay hold of, the horns of this altar as guilty criminals, and leaving behind all complaints, and laying aside all excuses, there confess over that One Sacrifice, all their transgressions and all their sins, looking off from self to Him! This Good Friday subject is full of sweetness and consolation to all such.

What! Is He at the Right Hand of God? Then all who believe in His name are seen IN HIM. Is He at the Right Hand of God? Then He is there to bless, He is there as an Advocate to plead my cause, to hold up my hands that hang down. Oh, what strong confidence should this give us! and especially in these days when there are so many trials, whichever way we look. Yes, He is at the Right Hand of God. Let us take courage from this. He is not in the sepulchre! He is not a dead Christ! The one offering He has presented, has been accepted, and now He is exalted, and expecting until His enemies are made His footstool. The time is nearing when all shall be subject to Him. Even now the nations are but as the small dust in the balance (which the man who weighs heeds not), and presently they will be beneath His feet. May the God of all grace clothe His Word with almighty power, and give it Divine efficacy to our hearts and consciences, taking them as willing captives, and the glory shall be His to all eternity.

The Book of the Prophet Daniel—10.

BY THE LATE COL. G. J. VAN SOMEREN.

(Concluding Paper.)

WE are told that these four kings "shall arise out of the earth," *v.* 17. The word, *qūm*, in this Aramaic passage will also be found in pure Hebrew in Psalm 88. 10, "shall the dead arise and praise thee?" in Isaiah 26. 19, "with my dead body they shall arise," and in Daniel 7. 24, "ten kings that shall arise." Thus the four kings were all to be set forth on the earth at a time future to the day when the vision was shown to Daniel. The vision itself was given to the prophet in the first year of Belshazzar, or three years before Babylon fell, and the Mede succeeded to the power which had been given, just seventy years earlier, to Nebuchadnezzar. But, as the Medo-Persian Empire had been extended vastly by Cyrus some years before Belshazzar's short reign of three years in Babylon, and during those years the army of Cyrus had been fighting in the field against the forces of Babylon, the Persian kingdom had its place on the earth before the time of the vision, was, in fact, already in being while Babylon was tottering to its fall. So, of the four beasts of Dan. 7 the lion and the bear cannot be the Babylon and the Persia of past days. The terrible beast of verses 7-11, with its ten horns and the little horn that arose amongst them, is to be destroyed at the setting up of the everlasting dominion of the Son of Man (*vv.* 11-14), and that event is still in the future. That being so the leopard-like beast of *v.* 6 must also be one yet to arise; all four beasts, as *v.* 17 shows, being "kings which shall arise." Three of these kings will be dominated by the terrible one of *v.* 7, which devours and breaks in pieces and stamps the residue with its feet, and when he shall be slain and given to the flame, *v.* 11, then the three, also, shall have their dominion taken from them, though their lives shall be preserved for a time and a season, *v.* 12. Thus, all four must be in existence at the same time, not following each other in regular succession as do the Kingdoms of the Great Image seen in vision by Nebuchadnezzar.

That vision given *to the King* and interpreted to him by Daniel covers the whole period of the *Times of the Gentiles*, from the head of gold to the day when the Image, struck on the feet, shall become dust before the Kingdom that shall never be destroyed. The vision of chapter 7 is given *to Daniel*, and interpreted to him by an angel, and though it, too, belongs to the *Times of the Gentiles* it covers but a portion of those times, the closing portion belonging to the fourth kingdom of the Great Image. In this vision of Daniel's we see that the fourth beast is to be destroyed at the setting up of the Kingdom of the Son of Man, and, as the lion, bear, and leopard kings cannot be separated from the fourth beast, the four kings must be co-temporaries. The vision concerns only "*the time of the end*," for, as we read in *v.* 26 that the judgment shall sit and they shall take away his (the fourth beast's) dominion to consume and destroy unto the end, it is clear that the first three beasts do not symbolize kings of days gone by, but kings who "shall arise" in the closing days of the age in which we are now living. When they do appear men will be able to identify and name them. It does not follow from this that the empires ruled by the former Kings of Babylon, Persia and Greece shall not again play a great part in the fateful days so fast drawing near. Their boundaries may be altered and extended, but old names and races will reappear. They have not all disappeared, but are merely overlaid for a time.

We have already seen that the fourth kingdom, symbolized by the legs and toes of the Great Image, appeared when the Lord Jesus Christ was born in Bethlehem. Satan, the rebel Cherub and "Prince of this world," knowing well the vast importance of that event then assumed the more direct command of his principalities and powers in the heavenlies, and on earth used Jerusalem and Rome to oppose and slay "the seed of the woman." But the Holy One of God, bursting the gates of Sheol on the third day, rose from among the dead and passed into the heavens, where He awaits the day of His return in power, "King of kings, and Lord of lords." Against that dread "day of vengeance" on the enemies of God "the Prince of the power of the air" has been preparing himself; has been educating men to dissolve the Scriptures into allegory and old-world fables, and, through "science falsely so called" and the philosophy of this world, to deny "the Word of God and the testimony of Jesus," which "testimony is the spirit of prophecy" (1 Tim. 6. 20; Rev. 1. 9; 19. 10). He has been marshalling his spiritual hosts for an invasion of the world (the scouts have already appeared), and the bringing back of the wickedness that reigned supreme in the days of Noah before the Flood.

The fourth beast of chapter 7, then, is not Satan himself but symbolizes a great world power which he will be allowed to bring into being with its subordinate kings, the ten horns, from amongst which will come forth the Lawless One, the Man of Sin, the Seed of the Serpent, the Antichrist. From this point onwards the visions of Daniel furnish more and more details of this terrible one, till his destruction opens the glorious times of Israel under the King of Righteousness. The similarity between the fourth beast and the lion-bear-leopard beast of Rev. 13, which also rises from the sea; the mouth of "the little horn" in Daniel "that spake very great things," 7. 20; the king, 11. 36, who "shall speak marvellous things against the God of gods," just as does the beast of Rev. 13 that has "a mouth speaking great things and blasphemies," 13. 5; the time of the destruction of these beings, which with each immediately precedes the setting up of the Kingdom from on high, and other points of resemblance, call for very careful searching of the Scriptures. This

search will lead us through the Books of Daniel and Revelation, and on through many other parts of the Word of Truth. But the time and labour will be well spent, and it is good at this point to fetch a wide compass and trace the devious course of the "crooked serpent . . . the dragon in the sea," Isa. 27. 1, till we arrive at the place of his ending, guided ever ourselves, and safely guided, by the bright beacons of prophecy shining as lights along a dark and rock-strewn shore. In the course of this voyage we may learn how, throughout the history of God's dealings with man from the days of Adam onwards, when the importance of the occasion demanded it Satan has appeared single-handed on the field of combat. At other times he has used the spiritual powers and principalities that he has at command, at others again he has employed men to work out his plans. And the Scriptures show that so again shall it be in the future, for, in this matter as with all others "under the sun," the thing that hath been shall be, Eccl. 1. 9.

In the Garden in Eden; in the great struggle with Job; in the vision, Zech. 3, of Joshua the High Priest, who (himself "a brand plucked out of the fire" but whose iniquity was made to pass from him) was used, Zech. 6. 11-13, as a symbol of "the Man whose name is THE BRANCH," who "shall bear the glory, and shall sit and rule upon His Throne, and He shall be a Priest upon His throne, and the counsel of peace shall be between them both,"* Satan appears alone as Tempter, Accuser, Opponent. When in the wilderness the Son of Man is weary and hungry after forty days, fasting, Satan appears alone to challenge Him. When the great Betrayal is to be perpetrated, Satan enters into Judas. When cast out of his regions of the air on to the earth, and conscious that his time is short, Satan Himself attacks the woman who symbolizes Israel in the days of her great tribulation, Rev. 12. 6-17; Micah 4. 10; Zeph. 2. 2; Rev. 3. 10. When the Wild Beast of Rev. 13 comes forth from the sea, Satan is standing upon the sand of the sea (R.V.) and gives him "his power, his seat, his great authority."† And, lastly, when released from his imprisonment in the abyss, Satan goes out Rev. 20. 7-9, to deceive and gather together to battle against "the beloved city," the nations of the earth, Gog and Magog, who during the thousand years of the reign on earth of the Lord Jesus Christ are kept under by fear.‡ Defeated in this last campaign against "the seed of the woman" Satan meets his final doom.

Of Satan's working through men, some of them unconscious of the influence that swayed them, we have instances in Scripture, a few of which will suffice here. When the Lord had promised Abram, Gen. 12, that He would make of Him a great nation He commanded him to go into Canaan, and Abram did so. Then on account of a famine in the land he left the land into which God had sent him. On nearing Egypt his faith evidently grew faint and he persuaded Sarah to hide the fact of her being his wife, and she is taken into Pharaoh's harem. Thence she was delivered without stain by the direct dealing of God with Pharaoh's household. Now, Sarah was to be the mother of Isaac, of whom in due time Judah, David, Mary were to come, and lastly the Lord Jesus "the seed of the woman." Satan, the Adversary ever on the watch, attempted here to wreck the purposes of God by weakening the faith and rectitude of Abram, and taking from him the predestined mother of the promised great nation. Again, the attempt to kill out the nation by inciting a later Pharaoh to cast every male child into the Nile was overthrown; the very child who was to deliver the nation being saved from the waters and nurtured in Pharaoh's palace. In the wilderness Balaam, made by God to bless where he would for the sake of reward have cursed, was incited by Satan to cause Israel to sin, Num. 25. 1-3; 31. 15, 16; Rev. 2. 14. Haman's attempt to slay all the Jews was frustrated in the days of Ahasuerus. The people of Nazareth were stirred up to try and cast the Lord Jesus down from the hill on which stood their city, Luke 4. 29. The Bible presents us with many instances of possession by demons and of divination, from Jannes and Jambres in Pharaoh's Court, Ex. 7 and 8, and 2 Tim. 3. 8, to Bar-Jesus or Elymas, Acts 13. 6, 8, and the Python-possessed damsel of Philippi, Acts 16. 16-18. Of Satan's energies through his princes and angels we are told in Gen. 6. 1-3; 2 Peter 3. 18-20, and Jude 6: of "the prince of Persia" who withstood God's messenger to the prophet, in Dan. 10. 13, 20, 21; of the evil spirits that sought to drown the Lord Jesus on the lake, and whom he quelled with the simple words, *Siōpa, pephimōso*, Be quiet, be muzzled, Mark 4. 39; of the great king of the abyss, Abaddon or Apollyon, and of the four angels loosed from the Euphrates, Rev. 9; of the Wild Beast (Greek, *Thērion*) of Rev. 13. 1; and the other *Thērion*, *v.* 11, the False Prophet of Rev. 16. 13, and of the unclean spirits of *v.* 14. Is it any marvel that we are solemnly warned to remember against whom we are called on to wrestle with, Eph. 6. 10-18? Is it a matter of wonder that the visions shown to Daniel of the fourth beast, and of "the king of the fierce countenance" who shall stand up against the Prince of Peace, should have so greatly troubled him as to what was about to come on his people in the days of the end, and should have caused him to faint, Dan. 7. 19, 28; 8. 9, 23, 25-27?

It has been already noted that the destruction of "the little horn" will be at "the end." The next reference to "the end" is in ch. 9. 17, "Understand, O Son of Man, for at the time of the end shall be the vision," and *v.* 17, "in the last end of the indignation: for at the time appointed the end shall be"; which is

* Here turn to and read Gen. 14. 18 with Ps. 110. and Heb. 7. 1-3, 9-28; then Ex. 17. 10-16, where Moses is seen, as the Mediator and Advocate on a hill high above the battle, seated between Aaron the High Priest, and Hur a son of Judah, the royal tribe.

† Confer Rev. 2. 12, 13, "Satan's seat." Pergamos is on the Western Coast of Asia Minor, nearly opposite Mitylene, that excellent naval base, in the island of Lesbos not far from the Dardanelles.

‡ Here is a proof of the state of the natural man, ever alienated in his mind from God.

followed by the words in ch. 10. 14, "what shall befall thy people in the latter days, for yet the vision is for many days," and in ch. 11. 40 "at the time of the end, the king of the south shall push at him." After successes in the south the little horn hears evil tidings out of the east and north, and on his northern march enters the Holy Land where he comes to his end, ch. 10. 44, 45; while ch. 12. 1 tells us that "at that time thy people shall be delivered." Lastly in ch. 12. 9 Daniel is told to close and seal up the words till the time of the end; and in *v.* 13 is the promise "Thou shalt stand in thy lot at the end of the (*not thy*) days," which can only mean that at the end of the days he will have his lot among the raised at the end of the first resurrection. The Lord Jesus said that the sign of the Son of Man should appear immediately after the tribulation of those days, "the great tribulation," which again follows on the setting up of the abomination of desolation, spoken of by Daniel the prophet, in the holy place (Matt. 24).

Whether some personage has ever arisen and acted a part in ancient secular history which may be deemed to be a typical fulfilment of the doings of "the little horn" is immaterial to what seems to be beyond refutation—that "the little horn" of Daniel has not yet appeared on earth, and that when he shall so appear the Times of the Gentiles will be hastening to their end, to be followed by the glorious restoration in their own greatly extended land, of all Israel as God's People, and the setting up on this earth of "the kingdom of heaven," the capital of which shall be Jerusalem as described in the closing chapters of Ezekiel.

The fact of the actual coming of the being symbolized by "the little horn, and that that coming shall be at "the time of the end," being established, we can now go on to trace his history as depicted from varying points of view and under different aspects by the prophets of olden time.

"THE UNITY OF THE SPIRIT."

In these "latter times," strikingly characterised, as they are, by "departing" from the faith," the unity of *the Church* can be promoted only by giving up the faith, and truckling to rationalism and ritualism. But "to keep the unity of the Spirit" ought to be the aspiration and the aim of all who are true to Christ.

And no influence can be more fitted to promote this unity than the confession of a common hope, and the longing which the hope inspires. No need here, moreover, for large assemblies or eloquent exhortations. Enthusiasm thus produced is transient. And He Himself it was who spoke of the two or three gathered together in His Name. Among Christians everywhere there must surely be *some* "who love His appearing." And if to-day, for the first time in all the sad history of Christendom, such would come together *in every place the wide world over*, wherever Christians can be found, we might look up in hope that He who is called "the Coming One" (*ho erchomenos*—Heb. 10. 37) would fulfil the promise of His name.

—*Sir Robert Anderson.*

The Restoration and Conversion of Israel.

By Rev. Geo. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page 22.*)

II. THE TESTIMONY OF HOSEA (*continued*).

Finally, let us glance at Hosea 1. 10, 11. Here, after stating that Israel is not His people, God promises a future great increase of the nation, "Yet the number of the children of Israel shall be as the sand of the sea," in which we see a direct reference to the natural seed, for it will be remembered that the Almighty promised Abraham a double line of descendants, a natural seed as represented by the sand of the sea, and a spiritual seed represented by the stars of heaven (Gen. 22. 17). Here we have to do with the natural seed. But not only is multiplicity of posterity assured, it is still further asserted that the place of their rejection shall at some future time be the scene of their acceptance. "In the place," pointing not to substitution but to locality; not "instead of" but "in that very place—there—where you were rejected, you shall be received into favour." Out of some two dozen references given by Cruden under the heading "in the place" only one, namely, Gen. 50. 19, "Joseph said, fear not, I am in the place of God," can this phrase be taken to mean "instead of." All the others refer to locality, and as regards this special reference, supports the view that as it was when Israel was still in the land they were rejected as the people of God, so in the future it will be in the same land that they will be fully received into favour.

Verse 13 goes still further. It tells us that "the children of Judah and the children of Israel shall be gathered together" in public assembly, that the reason of this public concourse shall be to "appoint themselves an head." Who is this? Certainly it cannot refer to Zerubbabel, for he only led the representative children of Judah to their own land after the Babylonian captivity; for he was only a type by anticipation of that greater Leader, Messiah-Jesus, who in the future both Judah and Israel, as a united people, shall acclaim and proclaim as one and only Head—cp. Ezekiel 37. 22; Zech. 14. 9. In order to do this, "they shall come up out of the land" not necessarily the land of their dispersion, but rather the land of their restoration.

Thus we have a picture of representatives of the tribes, all the tribes, going up out of the land gathered together in one place, Jerusalem. For it is of Jerusalem in another place we read: "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord," Ps. 122. 4. Assuredly "great shall be the day of Jezreel." As Bishop Horsley remarks: "Great and happy shall be the day when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their

God, united under one Head, their King Messiah, and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth (Horsley: "Hosea," p. 4).*

III. THE TESTIMONY OF ISAIAH.

We should naturally expect that the "Evangelical Prophet," as he has been so happily styled, would be rich in predictions of Restoration and Conversion. And such we find to be the case; and not only so, for we have many prophecies and descriptions of the time when Jehovah Himself "judges among the nations," and when the glorious King "shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously," over a renewed earth during a millenium of righteous rule, when there shall be universal peace among men and among beasts, when "the earth shall be full of knowledge of the Lord as the waters cover the sea." It is a grand and splendid Book, this of Isaiah. Well may Jerome have exclaimed: "His book is not a prophecy but a Gospel," so full is it of Messianic hopes. And it is in connection with these that we find in this book so many Divine titles. By no means the least interesting is that of

BRANCH.

This title is given to Messiah in two prophecies of Isaiah, two of Jeremiah, and two of Zechariah, all connected with the "hope of Israel" in restoration. It is only with the two in Isaiah that we are immediately concerned, as the other four will, please God, be considered in their proper place. But quite independently of their special context, we see that four out of the six give us some aspect of Messiah's relationship to Jehovah as depicted in the Four Gospels. Thus:

Jer. 23. 5 speaks of Messiah as "a righteous Branch" and "a King that shall reign and prosper"; in this connecting Him with the Gospel of Matthew which is pre-eminently that of "the King of the Jews."

Zech. 3. 8 says: "I will bring forth my Servant the Branch"; and Mark places the Lord Jesus before us as the ideal Servant.

Zech. 6. 12 presents Jehovah's Man. "Behold the Man whose name is the Branch"; and Luke puts Him before us as the ideal Man.

Isaiah 4, 2 declares: "In that day shall Jehovah's Branch be beautiful and glorious"; and it is John's Gospel that depicts our Blessed Lord as what He is, absolutely and intrinsically Divine.

We find all this brought out at greater length and in much fuller detail in the *Companion Bible*, p. 1304. Before passing on, we would call attention to the word translated Branch. It is "Tsemach," occurring twelve times in the Old Testament, and in the passages here quoted referring specially to Messiah. It means a sprout from the root, not from a branch. "Tsemach is also the name of the brightest star in the Zodiac sign Virgo." (C.B., note Jer. 23. 5). This is most interesting, and in this connection full of meaning, but see Dr. Bullinger's "Witness of the Stars" (pp. 31-34) for further details.

Now, before we look at any *Restoration* Scriptures in Isaiah, it is well to note when "the vision" and "word" of the Lord came to him, and concerning whom they came. His prophecy begins B.C. 649, and closes B.C. 588. He was partly contemporary with Hosea, with Micah, and with Nahum. As we have seen that Amos and Hosea spoke to the Ten Tribes of Israel, the northern kingdom, so Isaiah's "vision" and "word" was concerning Judah and Jerusalem. Here we have a prophet speaking to the Tribe of Judah (and by inference to Benjamin also), and speaking before the seventy years' captivity in Babylon of those tribes. And these two facts in some minds have raised the question whether the prophecies of restoration and future blessing were not fulfilled at the return from Babylon. Our answer is that never have the glorious things predicted by the prophet been fulfilled, that they certainly were not so at the return from Babylon (really much contrary was the case) and that this, together with the fact that the northern kingdom of Israel is mentioned in conjunction with Judah, points, as we show in our Introduction, to a future fulfilment.

We now turn to two of the prophecies concerning God's future plan for His chosen people Israel. They are both connected with the title of Branch.

"In that day shall the Branch of the Lord be beautiful and glorious (*margin*: "beauty and glory").

And the fruit of the earth excellent and comely for them that are escaped of Israel" (4. 2).

From which passage we learn that the Branch, *i.e.*, the Messiah, shall be a glorious and beautiful sight for Judah. "Thine eyes shall behold the King in His beauty: they shall behold the land that is very far off (*lit.*, far-stretching, not limited in space as now, but of greater extension). By the statement that in that day the Branch of the Lord shall be "beauty and glory," surely we are to understand that at the conversion of the returned Jews, Messiah will shine forth to them as one much desired: "Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25. 9). This will be "in that day," namely "when the Lord shall have washed away the filth of the daughters of Zion" (*v.* 12), and when He shall be Beauty and Glory to them who are escaped of Israel. Escaped from what? Doubtless from the Great Tribulation. This will be the time of "Jacob's trouble." This will be that fearful time of punishment and judgment of which the Master said: "For then shall be Great Tributation such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24. 21). But, we are assured, Jacob "shall be saved out of it"; his seed, the servants of God, shall be sealed in their foreheads, and after they have escaped shall doubtless join in that ascription of praise and glory: "Amen. Blessing and glory and wisdom and thanksgiving and honour and power

*See note on p. 22, February number.

and might be unto our God for ever and ever, Amen."

We turn now to chapter 11. Like the last prophecy considered, this has to do with Branch. But here the original word is not *Tsemach* but *Netser*, meaning a shoot or scion. It is a declaration that Messiah is the offspring of Jesse by direct lineage, that He may be regarded as David in relation to His chosen Seed, "And there shall come forth a ROD out of the stem of Jesse, and a Branch shall grow out of his roots." And then follows a beautiful description of the profound holiness of Messiah, and His justice and His judgment (*vv.* 2-5), immediately followed by a picture of peace in the animal world, anticipatory to what is told us in verses 11-16; another instance of the foretelling of events not standing in the same order as their fulfilment. Verse 10 speaks again of the Root of Jesse: "In that day there shall be a Root of Jesse which shall stand for an ensign of the people (peoples): to IT shall the Gentiles seek, and His rest shall be glorious." We see in this chapter, not only a prophecy of the restoration of Israel, but also allusion to the nations of the world. The nations are to be blessed with Israel and through Israel: "In thy seed shall all the nations of the earth be blessed," was God's promise to Abraham, and so again and again in prophecy we find Israel and the nations connected in blessing. Especially is this so in Isaiah: "And it shall come to pass in that day" (*i.e.*, the day of the Root of Jesse), that the Lord shall set His hand the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (*v.* 11). In which verse we note the following particulars:

(1) The Lord shall set His hand the second time. Then there must have been a "first time" recovery. And this "second" must refer either to the return from Babylon or a subsequent return. That it cannot refer to the "bringing again" of the Babylonish captivity is evident from the list of countries mentioned in this verse. That return was from Babylon, and did not include Assyria, to which country the Two Tribes were never carried. So this "second time," taking the first recovery to refer to deliverance from Egypt, must be subsequent to (and quite independent of) the return from Babylon. It is still in the future.

(2) Then a word as to remnant. It is generally taken for granted that by the word *remnant* is meant *few out of many*. But if we take the Holy Scripture's explanation of the term, we see that it means, not the few but the national representation of all the tribes gathered together into one nation from east and west and north and south to the glory of Messiah's kingdom. Micah tells us what is meant by *remnant* when he prophesies of Israel's restoration: "I will surely assemble, O Jacob, *all of thee*; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men" (2. 12). So by "remnant" in this chapter of Isaiah we are to understand all included in the "outcasts of Israel" with the "dispersed of Judah."

As to the countries whence these recovered ones return, Assyria accounts no doubt for representatives of the Ten Tribes. Egypt contributes others; Pathros, a section of Egypt, returns others; Cush, either Arabia or Ethiopia adds some; nor are Elam (*i.e.* Persia) Shinar (Babylon) and Hamath without their contributions. So much for the East. But also from the "islands of the sea," from among the posterity of Japheth, who peopled the "islands of the Gentiles," from European countries, others find their way to the land which is theirs by promise.

Thus we see that from east and west, north and south, "the four corners of the earth," shall the "outcast" and "dispersed" return. All bitterness and envy and animosity shall be laid aside. An united loving peaceable people (*v.* 13) shall once more enter the land given them by God. Human agency shall help them (*v.* 14), miraculous intervention shall assist them (*vv.* 15, 16). It shall even be "like as it was to Israel in the day that he came up out of the land of Egypt."

THE UNTRUSTWORTHINESS OF RUMOUR.

The late Rev. Samuel Minton, of Eaton Chapel, was a faithful Protestant, but at the same time he was a preacher of the Gospel of the Grace of God. Among his hearers were some who, however much they appreciated the general teaching, had no taste for his distinctly Protestant utterances. Hence they reported that the incumbent was "always preaching against Popery"!

The report was as untrustworthy as most rumours are, especially when circulated to prejudice a preacher's attitude toward truth or error: and as it happened Mr. Minton was able to subject it to the test of facts. Of the result he wrote: "I am not at all sure that my warnings upon Popery have been nearly frequent enough, but I am quite sure that it would have indicated grievous defect if I had escaped censure. It may be a satisfaction, however, to those friends who have been able only to give a general denial, to have a more definite answer to the statement. I have therefore looked over my 'Pulpit Record,' and find that out of about 350 sermons preached at Eaton Chapel (Aug 1864—May 1867) there have been eight in which Papal pretensions, Romish errors, or the predicted doom of the system, occupied a prominent position, and about as many more in which there was some passing reference to them. So that in 334 out of 350 sermons there would have been nothing to inform any person who was previously ignorant of it, that there was such a thing as Romanism in the world."

The preacher did not seek to justify the very sparing introduction of so grave a subject into his pulpit utterances; but he showed conclusively how baseless was the statement that he was "always preaching against Popery." Assuredly those who are ready to make such complaints take the part of such as wish Popery to go unexposed, and its baneful influence to spread unhindered throughout the land.

"Perilous Times" at Hand.*

By Rev. J. M. Gray, D.D.

THANK God for the Bible at such a time as this, and especially for that "more sure word of prophecy," whereunto we do well to "take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise" in our hearts (2 Peter 1. 19).

Our Lord teaches in the Gospels that just before He comes again, "many false prophets shall arise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold" (Matt. 24. 11, 12). And in another place, He asks: "When the Son of man cometh, shall He find the faith on the earth?" with the evident implication that little of it will be discerned (Luke 18. 8, *marg.*).

Paul follows in the same line, teaching that there shall come "a falling away" (an apostasy), and that "the man of sin" shall be revealed, "the son of perdition," "the lawless one" (2 Thess. 2. 3-8), whom the consensus of the Church has always regarded as the Antichrist. Indeed, this falling away, this denial of the Christian faith, had begun in Paul's own time; and he predicts that "evil men and seducers"—in the visible Church, remember,—"shall wax worse and worse, deceiving and being deceived," until the end of the present age, when the apostasy will be headed up in the individual of whom he speaks.

John corroborates Paul, affirming that what is so prevalent to-day—the denial of the Incarnation—is the essential characteristic of the Antichrist. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard" (1 John 4. 3).

Peter sustains John, explicitly warning us of the false teachers who will arise, and "bring in damnable heresies"; adding that "many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" (2 Peter 2. 2).

Jude speaks in the same manner of "ungodly men," speaking "evil of those things which they knew not," "natural, having not the Spirit;" while the book of Revelation sums up the whole, by outlining, in the first three chapters, "the spiritual history of the Church from the loss of the first love of Ephesus, to the lukewarmness and self-exaltation of Laodicea." This last the Lord spues out of His mouth, type of His rejection of the false church and the godless Christianity of the end of these days. The later chapters of Revelation reveal in detail the judgments following upon Christendom when the true Church, which is the Body of Christ, shall have been caught up to meet Him in the air. (1 Thess. 4. 16, 17).

Did necessity demand, or opportunity permit, we might inquire into the elements or forces working within Christendom to-day to bring about this state of things. We might speak of the prevailing pantheistic philosophy, the whole trend of which is to "undermine faith in a personal God, and in that system of Biblical truth which has the Incarnate Son of God as its centre, and which is embodied in the Creeds of the Church." We might speak of the tendencies of modern literature, in the essayists, the poets, the novelists, the magazine writers, and newspaper writers, all of which have so little in common with revealed Christianity. We might speak of the reform movements of the day, especially Socialism, which has "borrowed from Christianity its conception of an earthly kingdom of happiness upon the earth," and would bring it in by legislative enactment.

But why continue? "This is so pessimistic," men say, we will have none of it." But we reply, "What saith the Scripture?" It is not a question of the ultimate triumph of the Gospel of Jesus Christ, for all power is given unto Him in heaven and on earth (Matt. 28. 18). It is not a question of the setting up of God's Kingdom on this earth, for He has promised it, and His promises never fail. But it is a question of the time and the method in which all this shall be brought about. To accommodate a figure of Dr. Arnot: a ship has set sail and kept on her course many days and nights, with no other incidents than those which are common to all. Suddenly land appears. It is one of the coral islands encircled by a ring of fearful breakers at some little distance from the shore. Forward the ship must go. The waves are higher and angrier than any that have been seen before. Partly through them, and partly over them, she is borne at a bound. Strained, and giddy, and almost senseless, the passengers find themselves within that sentinel of crested waves that guard the shore, while the portion of the sea that lies before them seems like a lake of Paradise, so calm and clear it is.

Christianity is such a ship, and through these long centuries has kept upon her course. But the end of the age is near, and trying experiences are just ahead. "The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken" (Luke 21. 25). In other words, the depths of human wickedness have not yet been fathomed. Hostility to our God and to His Christ shall yet take other forms. The pride and lawlessness of man shall yet be culminated in one who will "show himself that he is God." The "Awakening of American Protestantism" points the way of the development of this man of sin. But beyond is peace. "He shall be broken without hand," as Daniel says. The Lord shall consume him "with the spirit of his mouth," and shall destroy him "with the brightness of His coming"

* From an article in the well-known American review, *Bibliotheca Sacra*, by the Dean of the Moody Bible Institute of Chicago, written in reply to a divinity professor who, while claiming to deal with "the Awakening of American Protestantism," in reality propounded views which virtually left, not only Protestantism but Christianity itself, among the antiquated things outgrown by Modern Culture. Dr. Gray rightly interprets this course of procedure as Apostasy, and in the excerpt which we reproduce he calls attention to the Scriptural implication of this terrible sin.

is the echo of the Apostle Paul. "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." (Isa. 2. 17).

It will be the old ship, with possibly something of a new crew, but it will be seen that THE CAPTAIN knew his course.

Sunday School Lessons.*

(SECOND SERIES)

No. IV.—APRIL.

"THE END OF THE LORD."

Texts: Jas. 5. 18; Ps. 30. 5; 2 Cor. 4. 17, 18; John 2. 10.

FIRST SUNDAY.—*Old Testament Illustrations.*

(*Read* Job 42. 1-6, 10-17. *Learn* Jas. 5. 11.)

"THE end of the Lord" means the end that the Lord gives. "Every man" puts the *best* first and the *worst* last, but God saves the *best* for the last because the last is for ever (John 2. 10).

In CREATION (Gen. 1. 2). Ruin and darkness before order and light: evening before morning.

JOB'S history shows it; 1. 13-22 shows his evil things, and 42. 10-12 shows his good things—"twice as much." This was "the end of the Lord" with Job (Jas. 5. 11).

JOSEPH (Ps. 105. 17-22). He had his "evil things" first (Gen. 38-40); and his good things afterwards (41. 39-45).

MOSES (Exod. 2. etc.; Heb. 11. 24-26). He "suffered affliction" because he knew it was only "for a season." Notice the progression of Moses' growth in this Divine principle:—

1. He "refused" (*v.* 24); this was the "blade" (Mark 4. 28).
2. He "chose rather"; this was the "ear."
3. He "esteemed"; that was the "full corn."

SECOND SUNDAY.—*Old Testament Illustrations* (contd.).

(*Read* Ps. 107. parts). *Learn* Ps. 30. 5.)

We see the same Divine principle in—

THE HISTORY OF ISRAEL. It was foreshown in Abraham's vision (Gen. 15. 13, 14, 17). First "the furnace," then "the lamp." The *furnace* betokened the sufferings and sorrows of Egypt (Deut. 4. 20; 1 Kings 8. 51; Jer. 11. 4). The *lamp* their light and deliverance (2 Sam. 21. 17; 1 Kings 11. 36; 15. 4; Isa. 40. 11). Thus their bondage (Exod. 1, 2) came before their deliverance (Exod. 15. 13). And in their first journeys "Marah," where the waters were bitter, came before "Elim," where the waters were sweet and good (Exod. 15. 23-27). The "wilderness," too, came first, then the good land (Deut. 8. 2. 7-10).

DAVID'S history tells of his persecutions and sufferings before he came to the throne. See the history itself, and 1 Sam. 24. 12-15, and Saul's words in *v.* 20. In 2 Sam. 7. 8, 9, God speaks of "the end" He had given him. 2 Sam. 22 gives David's song of deliverance.

In David's Psalms he often sings of this principle.

1. Ps. 30. 5. His anger a "moment," his favour, life eternal; weeping for a "night," but joy in the morning. Ps. 32. 4, 5, "heavy hand;" *v.* 7 "songs."

2. Ps. 126. 6. Sowing in "tears," but reaping in joy; going forth "weeping," but coming again with joy.

3. Ps. 66. 10-13. First the "fire and water" of affliction; then the "wealthy place."

THIRD SUNDAY.—*New Testament Illustrations.*

(*Read* 1 Pet. 4. 12-19. *Learn* 2 Cor. 4. 17, 18.)

CHRIST is the teacher of this Divine principle in the New Testament.

1. He was tempted to reverse the Divine order (Matt. 4. 1-11), tempted to take the crown without "enduring the cross." But it was "the joy set before Him" that enabled Him to endure (Heb. 12. 2).

2. His humiliation, before His exaltation (Phil. 2. 6-11).

3. He spoke of "the sufferings" as coming before "the glory that should follow" (Luke 24. 26, 46). So does Peter (1 Pet. 1. 11).

4. He unfolded the principle to Nicodemus (John 3. 14), "must"; to "certain Greeks" (John 12. 24); and to His Disciples (Matt. 5. 4, "mourn . . . comforted"); Luke 6. 21, 23: John 16. 20, 22 ("Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice").

THE APOSTLES take up the instruction:—

Acts 14. 22. "Tribulation" first, then the "Kindom."

Rom. 6. 8. First, "dead with Christ," then "live with Him."

Rom. 8. 17. "Suffer with Him," then "glorified together."

Rom. 8. 18. "Suffering," then "the glory to be revealed."

2 Cor. 4. 17. Momentary "light affliction," then "eternal weight of glory."

2 Cor. 4. 18. "Things seen, temporal," then "things not seen, eternal."

2 Cor. 1. 7. Partakers of "sufferings," then of "consolation."

2 Tim. 2. 11. If "dead with Him," then "live with Him."

2 Tim. 2. 12. "If we suffer with Him, we also shall reign."

Jas. 1. 12. First "enduring temptation," then the "crown of life."

Rev. 2. 10. "Faithful unto death," then the "crown of life."

1 Pet. 4. 13; 5. 1, 10. First "sufferings," then "glory."

Heb. 12. 21. Chastening is "grievous," afterwards a blessing (Ps. 119. 67, 71).

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

FOURTH SUNDAY.—*The End of Man.*

(*Read* John 2. 1-11. *Learn* verse 10.)

"Every man" puts the "good" at the "beginning," and afterwards has the "worse!"

CREATION (Gen. 1. 1). First, good and perfect, but afterwards (*v.* 2) became at some time and in some way a waste and desolate ruin.

ADAM. Like creation, first created "upright," (Ecc. 7. 29), and placed in garden (Gen. 2. 8), then driven out ruined (3. 24).

JUDAS ISCARIOT (Matt. 26. 48). First the "kiss," then "hold Him fast." Ps. 41. 10, first the "trusted friend," then "lifting up his heel." Ps. 55 12-14, 21, "words smoother than butter" and "softer than oil," but afterwards "war in his heart" and "drawn swords."

THE RICH FOOL (Luke 12. 19, 20). I will say "much goods laid up for many years," but God said "this night" "whose shall they be?" Note the lesson (*v.* 21, and Ps. 39. 6). Christ's teaching (Luke 6. 24, 25), first "rich" and "full," and afterwards, no "consolation," "hunger" and "mourn."

Sorrow, if "godly," ends in salvation; if it is "the sorrow of the wicked" it worketh death (2 Cor. 7. 10).

SATAN'S TEMPTATIONS:—

Prov. 23. 31, 32. Strong drink, "at the last it biteth like a serpent."

Prov. 16. 23. The wrong way "seems right" at first, but "the end is death."

Prov. 20. 17. Deceit is "sweet," but afterwards like "gravel in the mouth."

THE WORLD (1 Thess. 5. 3). will be saying "peace and safety," and then "sudden destruction."

Let us pray that we may apply the lesson to our hearts, consciences, and lives, and carry it out in our homes, our work, our play, and every detail of life.

FIFTH SUNDAY.—*Service and Examination.*

What is Regeneration?

BY THOMAS BOSTON.

(1676-1732).

REGENERATION is a real and thorough change, whereby the man is made a new creature (2 Cor. 5. 17). The Lord God makes the creature a new creature as the goldsmith melts down the vessel of dishonour and makes it a vessel of honour. Man is, in respect of his spiritual state, altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated: in regeneration the Lord loosens every joint, and sets it right again. Now this change made in regeneration is:—

(1) *A change of qualities or dispositions:* it is not a change of the substance, but of the qualities of the soul. Vicious qualities are removed, and the contrary dispositions are brought in, in their room. The "old man is put off" (Eph. 4. 22); "the new man put on" (*v.* 24).

(2). *It is a supernatural change:* he that is born again, is born of the Spirit (John 3. 5). How can we that are dead in trespasses and sins, renew ourselves, more than a dead man can raise himself out of his grave? Who but the sanctifying Spirit of Christ can form Christ in a soul, changing it into the same image? Who but the Spirit of sanctification can give the new heart?

(3). *It is a change into the likeness of God.* "We beholding as in a glass the glory of the Lord, are changed into the same image" (2 Cor. 3. 18). Everything that generates, generates its like; the child bears the image of the parent; and they that are born of God, bear God's image. Christ Himself, who is the brightness of His Father's glory, is the pattern after which the new creature is made. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son" (Rom. 8. 29).

(4). *It is a universal change*; "all things become new" (2 Cor. 5. 17). Original sin infects the whole man; and regenerating grace, which is the salve, goes as far as the sore. This fruit of the Spirit is in all goodness; goodness of the mind, goodness of the will, goodness of the affections, goodness of the whole man. He gets, not only a new head, to know religion, or a new tongue to talk of it; but a new heart, to love and embrace it in the whole of his conversation.

REVIEW.

"IN THE NAME: THE WARRANT OF PRAYER," by Dr. J. W. Thirtle. 1/- net. London: Alfred Holness.

THIS practical little book, like "The Titles of the Psalms," and "Old Testament Problems," by the same author, shows profound acquaintance with the Word of God. It is not a treatise on prayer, what to pray for, or how to pray, but an elucidation of what is intended by our Lord's words, when He said "Whatsoever ye shall ask IN MY NAME."

Here is the warrant of prayer, but it means more than ending a petition with "In the Name, or for the sake of, Jesus Christ." The idea is illustrated by the Jewish practice of pleading the names of Abraham and the patriarchs, based, no doubt, upon the pleadings of Moses, when he prayed Jehovah to remember Abraham, Isaac and Israel (Exod. 32. 13) and upon such expressions as are found in Ps. 132. 10, and elsewhere.

In Scripture, names are significant. All the Divine names have a meaning; and so have the names of men. They describe character and attributes. "They that know Thy Name will put their trust in Thee" (Ps. 9. 10). so when the Lord told Moses He would send an Angel before Israel to keep them in the way and to bring them into the place He had prepared, He added, "Beware of Him, and obey His voice; for He will not pardon your transgressions, for my name is in Him," that is, His character is the same as mine, see Exod. 23. 20, 21.

This thought, of all that the Lord's Name imports, is worked out in several chapters, showing that all fulness is in Him, and that He discharges all the offices whereby the Father bestows blessings on His children and reveals Himself to them."

"According to His will" is a valuable chapter where that condition is emphasized, and illustrated from the writings of men who knew God and walked in fellowship with Him.

We thank Dr. Thirtle for this excellent and suggestive little book. H. C. B.

Signs of the Times.

THE SPIRITIST INIQUITY.

THE adherents of Modern Spiritualism are a terrible host in point of numbers. Writing in 1910, Dr. F. Maack, of Hamburg—an antagonist, and therefore not likely to overstate the figures—declared that in Berlin alone there were probably 10,000 Spiritists, among them some exalted and court personages; 400 mediums, and from fifteen to twenty societies. In North America there are said to be 16,000,000 adherents; while in the whole world it was computed that in 1894 there were 60,000,000 Modern Spiritualists, with 200 journals exclusively devoted to the propaganda of this awful system. The number has grown considerably since. Add to these the demonized races of the world, and, says a recent writer, you complete roughly the picture of Spiritualism covering the earth with darkness—Ancient Spiritualism in the East, and Modern Spiritualism in the West, bring in its train wickedness of every hideous kind.

JEWS AND THE WAR.

There are hundreds of thousands of Jews in the armies of Europe to-day—some computations say half a million. More sons of Jacob are now numbered in the forces of Gentile powers than at any time took up the sword in the interest of their own beloved land and favoured nation. Is it not emphatically true that the people whom God chose, and upon whom He placed so much honour, has become "the tail and not the head" (see Deut. 28. 13)?

While the Germans are fighting those whom they regard as enemies, and while France and Britain are pushing back arrogant invaders, the Jews, distributed in the various armies of Europe, are fighting one another, as well as the enemies of the nations among whom they are domiciled. If this is not "Jacob's trouble," it may well be a sad trouble of Jacob. Think of it, companies of men, members of the chosen race, with no ill-feeling against their brethren, and yet, because all of them strangers in strange lands, compelled to array themselves in opposing camps and kill one another!

Will these experiences cause more Jews to remember Zion, and awaken a consciousness that is truly patriotic—love of the Holy Land and devotion to Him whose eye ever guards that land? Let us pray that this end may be hastened, and that the present condition may lead many Jews to look to the Deliverer who, according to promise, will yet appear for the relief of the people of Israel.

SUGGESTED EUROPEAN FEDERATION.

In times of war, men think deeply of peace; and accordingly much is being said and written to-day of the firm establishment of peace in Europe and throughout the world. The thing thus aimed at is greatly to be desired; but reflecting minds will allow that, in the light of history, the aim is ideal rather than practical. As we know, the pages of history are filled with stories of war; and if, from time to time peace is declared, it is only to be soon broken again. So it must be while the Peace-Bringer is rejected by men.

The docrine that prevails to-day is that the bigger the war the more certain the succeeding peace. This, however, is not according to the unregenerate human heart, which, beyond the dictates of convenience, neither knows peace nor seeks it. At present the doctrines of peace are finding expression in big words and larger ideas; and in the light of the modern passion for organization, it is suggested that there should be a United States of Europe, a European Federation. Thus made strong by union, the powers will be able to demand peace and secure it! The conception is human; but beyond that, it is in harmony with natural pride. Moreover, the sure word of prophecy looks that way. It may be given to the waiting people of God to see further unfoldings in this direction.

Yet we must not expect abiding peace to come to earth by any such means. Peace is God's blessing, and given from above. Only with the Advent of the Righteous King will this earth of ours realise the promised "peace among men in whom He is well pleased" (Luke 1. 14. R.V.). May the day of the Divine good pleasure soon dawn!

"A BROKEN LIGHT."

A country newspaper, in a paragraph on "The Advent and the War," says:—

"In the distress caused by the present European Armageddon many people are finding comfort, consolation, and renewed strength in the teaching of the order known as the 'Order of the Star in the East,' which is anticipating the coming of a great spiritual World-Teacher to reshape modern civilisation and to strike another keynote of religion. This international order, established in every continent and active in almost every country, was founded in England by Mrs. Annie Besant in May, 1911. Mrs. Besant herself for the last few years has been announcing in her lectures and in her writings the near coming of a Divine Teacher to give a new spiritual impulse to a new era of civilization."

Two or three points should be made clear:—

(1). The World-Teacher came long ago, and the world rejected Him. Modern civilization and its developments despise that Teacher to-day; but upon those who have received Him, He has conferred the dignity of "sons of God"—a dignity to be manifested in due time.

(2). The situation as we know it, and mourn over it, requires what the Theosophists do not look for, and therefore do not promise—a WORLD RULER, combining absolute righteousness with irresistible power. Inspired prophecy says nothing of "a spiritual impulse," to "reshape modern civilization": but it speaks with certainty of judgment, and of rule that shall be to the praise of God.

Theosophy is a "broken light." We await, not a sentimental appeal to willing hearts, but an age in which, by "the Man whom He hath ordained," God will judge the world in righteousness. We look for the rising of the Day-Star: and as the late James Mathieson, with his eyes fixed on Christ, declared: "His Coming is certain as the dawn."

Editor's Table.

THE MEMORIAL TO DR. BULLINGER.

It is gratifying to be able to state that the cost of the above has been entirely met by the contributions of friends, and Miss Carter desires to express her thanks to all who have sent their kind gifts. Miss Dodson also wishes to express her appreciation of the kindness of those who have thus honoured her uncle's memory.

"THINGS TO COME."

We hear with pleasure that friends of Scripture Truth are placing with interested acquaintances copies of the bound volume of *Things to Come* for 1914. Those who may be able to follow this example, or who wish to keep the year's parts in permanent form, are reminded that the volume may now be had from Miss Dodson (2/6, postage 4d. extra).

PLAN OF THE BIBLE.

The leaflet giving Dr. Bullinger's "Dispensational Plan of the Bible," which was reproduced in our issue of December last, has already had a large circulation. Indeed, the supply in leaflet form was speedily exhausted, and another edition printed forthwith. From this stock Miss Dodson is now able to meet demands (3d. per doz., post free). The leaflet is specially suited for placing in letters, or otherwise distributing among Christian people. It readily furnishes a point of departure for conversation in regard to the ways of God; and when compared with the Holy Scriptures, it is sure to give safe direction to independent study.

THE SECOND AND THIRD WATCHES.

When telling His disciples to be "like unto men that wait for their lord when he will return from the wedding," the Great Teacher said: "If he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Luke 12. 38). These words apply with emphasize to the Coming of the Lord from heaven. Professor Souter, of Aberdeen, brings out the force of the expressions, second watch, third watch. Writing in the *Expositor*, he says:—

> "Why are the second and third watches specially selected out of the four for mention? My answer is, that it is in these watches that it is most difficult to keep awake. A person in normal health will manage to keep awake, as many students do, during the first quarter of the night. It will be desperately hard to do so during the second and third quarters. But, if one has held out to the end of the third, the fourth will not offer so much difficulty, whether because the advent of day is near, or for some other reason."

There is another thought. Those who are faithful will not be left till the fourth watch! When, so to speak, "tired out," in the second or third watch, their waiting will be at an end, and then—THE LORD HIMSELF!

MEETINGS FOR BIBLE STUDY.

Friends away from home, on business or pleasure, may be glad to know where they may find others like-minded, and with whom they may have fellowship in a rightly divided Word of God. We, therefore, append the following notices of such:—

DERBY.—At Watson Street Chapel, Thursday evenings at 8 o'clock.

HARLINGTON, Middlesex.—"Wroxall," Dawley Road. Every Tuesday at 7.45.

NOTTINGHAM.—23 Broad Street, Sundays at 2.30 and 6.30; Tuesdays and Fridays at 7.30.

PLYMOUTH.—Tuesdays at 8 p.m., Deaf and Dumb Institute, 3 Portland Square. Subject: Matthew. (Correspondent: Mr. Joseph E. Lear, 48 Edgcumbe Park Road, Peverell, Plymouth).

STOCKPORT.—Readers in or near Stockport are invited to communicate with Mr. A. T. Howarth, 149 Woods Moor Lane, with a view to mutual Bible study.

LONDON.

LONDON, SUNDAY EVENING Bible Expositions (see advt.).

SCOTLAND.

GLASGOW.—Protestant Hall, 124 New City Road. Sundays at 2.30.

STONEHAVEN (N.B.).—Mondays, at 7.45, at 74 Arduthie Road.

U.S.A.

LA GRANGE, ILL.—2205 Madison Avenue. Saturdays, at 7 30, by appointment with Mr. B. F. Clarke.

WHEATON, ILL.—501 Ohio Street. Sundays, 2.30, by appointment with Mr. Amos Dresser.

MINNEAPOLIS (Minn.).—At 3825 Fourth Avenue South. Every Wednesday, at 8.

MINNEAPOLIS (Minn.).—At 3020 Polk Street, N.E. Every Sunday, at 10.45.

ST. LOUIS.—Washington and Compton Avenues Presbyterian Church, at 9.30 a.m. Conducted by Norvelle Wallace Sharpe, M.D.

CANTON (Okla.).—Meetings at the residence of Mr. Park De Graw, Treasurer of the Christian Bible Students Association.

CHICAGO.—At Masonic Hall, 6319 Ashland Avenue. Every Sunday at 4. Conducted by Joseph Johnston. Also every Sunday at 2. By appointment with F. M. Sills, 4613 N. Paulina St.

CANADA.

CALGARY, ALBERTA.—At 117, Second Avenue West. Monday evenings at 8; and Sunday afternoons at 3. Conducted by W. T. Broad, LL.B.

QUEENSLAND.

NORTH ROCKHAMPTON. — Clifton Street Baptist Church, Thursdays, at 8 p.m.

ACKNOWLEDGMENTS.

("Things to Come" Publishing Fund.)

	£	s.	d.
M. L. C. (Surrey)	4	0	0
W. B. (New Zealand)	2	0	0
C. L. C. (Australia)	1	5	0
E. H. T. (Kent)	0	10	0
M. R. and Friend (New Zealand)	0	4	0
Anon (Brighton)	0	2	6
A. M. (London, W.)	0	2	0
F. S. (London, S.E.)	0	1	0
Late Editor's Publishing Fund.			
E. H. T. (Kent)	1	10	0
G. R. C. (Ireland)	1	0	0
M. L. C. (Surrey)	1	0	0
(Breton Evangelical Mission.)			
E. H. T. (Kent)	1	0	0

THINGS TO COME.

No. 250. APRIL, 1915 Vol. XXI. No. 4.

Divine Promotion and Preservation.

BY THE LATE DR. BULLINGER.

"The Lord killeth and maketh alive; He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and He hath set the world upon them. He will keep the feet of His Saints, and the wicked shall be silent in darkness; for by strength shall no man prevail" (1 Sam. 2. 6-9).

THIS is the wondrous "magnificat" of Hannah. Let us turn our thoughts to the one great truth that pervades the whole of it in various forms, the Grace and Sovereignty of God. It is the old, old truth, ever fresh and ever welcome! Why? Because our *need* is ever the same.

We have here a blessed picture of the Lord's dealings with, and doings on behalf of, His Saints. They are "killed" as to all hope of salvation or help in themselves, as Paul expresses it in Rom. 7. 9-11; but they are alive unto God in and through Jesus Christ our Lord. They are "brought down" to experience their true state and condition in the "grave" of nature's corruption and depravity, and then they are "brought up" by resurrection grace, and power, which raised Jesus Christ Himself from the dead. They are indeed poor and needy and are made to know it, made to see that they can produce neither longing nor desire, neither faith nor love. Then they are shewn their "riches," where the voice of the Lord Jesus is heard in their hearts, saying, "All that I am, and all that I have is thine." No human thought can conceive, no human tongue can describe, the poverty of each one of us by nature.

Neither is it possible to conceive or describe the wondrous work of God. In considering what God *does*, we cannot separate it from what He *is*; because all that God does springs from what He is. It is beautifully expressed in Job 23. 13: "What His soul desireth, even that He doeth." Yes, what He does is just His own *will*. Just see what is said of this in Ephesians. Chapter 1 contains a statement of it. Chapter 2 describes the working out of it. Look at Eph. 1. 5: "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will . . . Wherein He hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of His will according to His good pleasure which He hath purposed in Himself . . . Who worketh all things after the counsel of His own will." Yes, "What His soul (HE) desireth, even that He doeth." Look at Psalm 135. 6, "Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas, and in all deep places." In heaven, in eternal purpose; in earth, in redemption wonders; in all deep places, in regeneration power. In heaven amongst His elect angels. In earth amongst His weary wayworn pilgrims. In deep places amongst His drooping, deeply tried ones. He desires their sanctification. "This is the will of God, even your sanctification" (1 Thess. 4. 3). Then He will do it. "Fret not yourselves," trust Him to do it for you. Job knew something of this when he said: "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thy hands" (Job 14. 15). And David, "For the Lord hath chosen Zion; He hath desired it for His habitation; this is My rest for ever, here will I dwell; for I have desired it" (Ps. 132. 13, 14).

What He has made provision for He will accomplish. Eternal redemption, everlasting righteousness, infinite satisfaction, and all in accordance with Jehovah's desire. "Even that He doeth." Does the sinner see himself poor and in the dust? Then the only act that can meet his case is for an omnipotent hand to raise him up. "Even that He doeth." When conscious that he is diseased and getting worse and worse, nothing can save him but the power of the Great Physician, who treats all his spiritual diseases. When he sees his debt and has nothing to pay, nothing can meet his case but payment and a receipt in full. Oh, to have our minds occupied with the activities and doings of Jehovah from first to last, from beginning to end! This is God's method. God's people desire holiness of life; God desires it too; their desire is the consequence of His. Oh, then to be occupied with His doings! "Even that He doeth." He will bring them to see all their holiness in Christ, and cause them to sing, "Unto Him that loved us and loosed us from our sins by His own blood . . . to Him be Glory"! To Him be the Glory!! This is Gospel, this is good news, this makes us to be glad and rejoice, because "Even that He doeth." He does not half do it, it is not "He will do His part if you do yours." It is not, "if you repent, pray, seek, believe, *then* I will accomplish the rest"! No! Jehovah's doings are perfect. If *we* raise another up, it is only to let him down again; we cannot KEEP him up. That is the end of all mere human reforms. But when God raises, it is "up," right "up," and kept "up," from the dust to the seats of princes, from the dunghill to the throne of glory. Now Peter tells us of this glorious inheritance, "an inheritance incorruptible, undefiled,

and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto Salvation" (1 Peter 1. 4, 5). Yes! first made saints and then kept. "Their righteousness is of Me, saith the Lord" (Is. 54. 17). "Perfect through My comeliness which I had put upon thee, saith the Lord God" (Ezek. 16. 14).

What wondrous grace, what matchless condescension to notice such poor polluted sinners! Surely we must cry out, in presence of such grace, "Lord, Who am I? What am I that thou shouldest thus favour me?"

The thought is overwhelming. And then if the suspicion arises, "Shall I indeed be kept to the end? If such bright glories await me, why am I so tossed with tempest? Why do sins oppress me? Why do cares distract me? Why do doubts and fears distress me?" Why, because without them you would never know the succour of the Saviour in your trials, the sympathy of the Saviour which your troubles call forth, the power of God to sustain you, the grace of God to comfort you, the mercy of God to pardon you. Yes, the tribulations of God's saints shall end in certain triumph! "HE will keep!" HE whose Almighty power called all things into being, for "The pillars of the earth are the Lord's, and He hath set the world upon them" (*v.* 8). HE who saved, HE who redeemed, "HE will keep," and HE is faithful that promised." Thank God His promise is unconditional—it rests on the unchanging, unchanged and unchangeable Word of the Living God.

This is not the theology that is abroad at the present time. Present-day teaching is man's faithfulness to a fancied Deity, not Jehovah's faithfulness to His promises. One man says, "God keeps us if we keep ourselves"; and another goes so far as to say, "You must not expect Christ to keep you unless you have given your heart and life entirely over to Him, so that He is King. Christ cannot be Keeper if He is not King!" That is the popular teaching of the day. With what a sense of relief the soul falls back upon the Word of God, and upon the assurance that the saved sinner is the subject of Divine Keeping! See how sweetly the Psalmist declares it, "He will not suffer thy foot to be moved, He that keepeth thee will not slumber. Behold He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand" (Psalm 121. 3-5). Kept, amid the frailties and follies of youth, kept, when brought down to the gates of the grave. Why all this concern and care and keeping? Because, "What His soul desireth, even that He doeth." Because Jesus Christ prayed for it: "Holy Father, keep through Thine own name those whom Thou hast given Me" (John 17. 11). Because the Father promised it, "Behold I send an Angel before thee to keep thee in the way" (Exod. 23. 20). How blessed to have God's own promises brought home to the heart. "The Lord shall be thy confidence and shall keep thy foot from being taken" (Prov. 3. 26). "He will keep" his ransomed ones every step of their wilderness journey. They are kept in the floods. "When thou passest through the waters I will be with thee" (Isa. 43. 2). They are kept in the flames like Shadrach, Meshach and Abednego (Dan. 3. 27).

Kept in the lions' den like Daniel (6. 22, 23). Kept in the dungeon like Jeremiah, "I called upon Thy name, O Lord, out of the low dungeon, Thou hast heard my voice . . . Thou drewest near in the day that I called upon Thee, Thou saidst, 'Fear not'" (Lam. 3. 55-58). Kept in death like Stephen (Acts 7. 59, 60).

> "In every state secure,
> Kept as Jehovah's eye;
> 'Tis well with them if life endure,
> And well when called to die."

"He will keep the feet of His Saints." The feet are the members most remote from the head, but the "Head cannot say unto the feet 'I have no need of you'" (1 Cor. 12. 21). Now ye are the Body of Christ and members in particular" (*v.* 27). What a mystery! The goings, ways and wanderings of the members are all needful to bring out the perfections of the Head, all necessary for the glorifying of the Head. Do they wander? He will guide them. Do they stumble? He will uphold them. Do they fall? He will lift them up. Are they wounded? He will heal them. Are they weak? He will strengthen them. But what about the Head? The Head is in Glory. The Head stands immovable in the glory of His own perfections, and *yet* ever attentive to the wants and necessities of all the members of His Body. Christ, Emmanuel, God with us, our Head, "Far above all things," He sits "Head over all things to His Church." In all the afflictions of His suffering members He is afflicted. Jehovah Jesus saves them, "In His love and in His pity He has redeemed them" and "He carries them" (Isa. 63. 9). The rugged pathway must be trodden, briars and thorns, scorpions and snares encountered; yet the Faithful Promiser will fulfil His word. We may often have to sigh like Asaph, "As for me, my feet were almost gone, my treadings had well nigh slipped" (Ps. 73. 2). But the blessed Sympathiser and Forerunner has trodden the path before us, and we shall find that He will make the place of His feet glorious (Isa. 60. 13). Let us rejoice in all this *good news*. It is the essence of the Gospel. An inheritance incorruptible and undefiled is reserved for us, and we are kept by Jehovah's power to enjoy it. So the Devil may do his worst, the world may laugh, proud professors may rail, but the word of our God shall stand for ever.

And now one last thought. A "beggar" is sensible of his condition and cries out, but what an awful spectacle for a sinner to be in the dust, on the dunghill, and to be *no beggar*, have no sense of need, no cry! With God's law thundering in his ears, God's Gospel full of precious promises, God's mercies surrounding him in life, God's judgments hastening on to meet him, yet still a prayerless soul, without God, without Christ, without hope!

The Restoration and Conversion of Israel.

By Rev. Geo. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 31.)

III. The Testimony of Isaiah (*continued.*)

In our last article we saw very plainly how Jehovah would "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11. 12). Also verse 11 tells us that the Lord will "recover the remnant of His people . . . from Assyria and from Egypt."

We follow the same line of thought in chap. 27. 12, 13. "It shall come to pass in that day the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." In which passage we note the blowing of the great trumpet. Compare Matt. 24. 31, "And He shall send His angels with a great sound of a trumpet (lit: "a trumpet, yea, a great sounding trumpet"); and they shall gather together His elect from the four winds, from one end of heaven to the other"; "which place," says Lowth, "some understand of this very restoration of the Jews the prophet here speaks of." This may be so, but Ezekiel (37. 9) certainly connects the four winds with the thought of resurrection or, we might say, restoration in and by resurrection. "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." Certain it is that "the sound of the trumpet" is connected not only with ordinary restoration, but also with resurrection. For Paul in that wonderful 15th chapter of first Corinthians tells us, "the trumpet shall sound, and the dead shall be raised incorruptible." And again the same fact is put before us in 1 Thess. 4. 16. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." We must bear in mind that both these passages were penned during the transitional period of the Pentecostal dispensation, when the promised return, *parousia*, of the Messiah, was the great hope of the election according to grace. How different is the later revelation of the "out-resurrection" and the "calling-on-high," the blessed hope of the Church of the Mystery. No trumpet is mentioned in that connection.

But before passing on, note how Assyria and Egypt are mentioned again and again in relation to Israel. In seven passages is this so, namely, Isa. 7. 18; 11. 11, 16; 19. 23, 24, 25; 27. 13. A reference to these passages will be found edifying, particularly ch. 19. 23-25, which is a distinct prophecy of the blessing—the future blessing of Assyria, Egypt and Israel.

We now look at another prophecy in this truly wonderful book of Isaiah. And here we would say that space will not permit us to examine every passage, in this and other prophetical books, relating to the ingathering of God's people. Our purpose and object is, under the Divine blessing, to put before our readers the main and most prominent prophecies. Especially do we feel this laid upon us at this time when nation is rising against nation, and kingdom against kingdom, and "men's hearts are failing them for fear, and for looking for those things which are coming on the earth" (Luke 21. 26). The destiny of Palestine will be one of the absorbing topics of the near future. Who shall have Palestine? A simple question. The answer will be written in blood—Jerusalem as representing the whole land shall yet again become "a burdensome stone for all people" (Zech. 12. 3).

But to proceed. Chapters 29 to 33 of Isaiah are looked upon by commentators as a continuous whole. "This and the four following chapters have an immediate aspect upon Sennacherib's invasion" (Lowth). It was only natural that the commentators should refer these chapters to this great event in Judah's history, as not only did Isaiah prophesy regarding the visit of Sennacherib's emissaries to King Hezekiah, but chapters 36 to 39 are practically identical with 2 Kings 18. 13 to 20. 18. Also in two prominent places in Isaiah (30. 31, and 31. 8) the Assyrian is mentioned; therefore again, naturally, we say, the thoughts of man turn to Assyria and Sennacherib. We shall, however, hope to show that this prophecy alludes to a yet future time, to the time when after a representative number of the Twelve Tribes has been brought back to their own land, trouble, and battle, and siege beset them, and they can be and are, only rescued by the strong arm of the Lord.

See chapter 29. 1-8. "Woe to Ariel, to Ariel, the city where David dwelt" (*v.* 1). Who or what is Ariel? The answer can be but one, Jerusalem. This is "the city where David dwelt," this is where he ruled, for "seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem" (1 Kings 2. 11). But why here styled Ariel? Ariel signifies either the Lion of God or the Altar-hearth of God. Do we not see in the first meaning a reference to Jerusalem as the seat of government in the future of the Lion of the Tribe of Judah, and in the second, the Altar-hearth of God, not a reference to the sacrifices which have been offered in the past to Jehovah, and shall be in the future (See Ezek. 43. 15 (marg. where "Ariel" again occurs), but rather because here at Jerusalem terrible destruction shall befall those who invest the land and the city with opposing armies. So in *v.* 2, "it shall be unto me as

Ariel," *i.e.*, it shall be unto me as the veritable Altar-hearth of destruction by God.

Verses 3 to 8 of this 29th chapter describe a state of siege against the city when it "shall be brought down, and shall speak out of the ground," and shall be utterly abased and humiliated. Yet at the critical time when destruction threatens the city, Jehovah Himself intervenes; for "the multitude of thy strangers shall be like small dust, and the multitude of thy terrible ones (thy tyrants) shall be as chaff that passeth away, yea, it shall be at an instant suddenly" (*v.* 5). "Thunder, earthquake, great noise, storm and tempest, flame of devouring fire," these sweep away and destroy the enemy, suddenly, ruthlessly. It is Messiah interposing on behalf of His people till "the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her shall be as a dream of a night vision" (*v.* 7).

This cannot refer to the overthrow of Sennacherib's army in the time of Hezekiah, for (1) Sennacherib's army never invested Jerusalem. God's Word is certain as to that: "Therefore, thus saith the Lord, concerning the king of Assyria, He shall not come unto this city, *nor shoot an arrow there, nor come before it with shield, nor cast a bank against it*" (2 Kings 19. 32).

(2) The destruction of Sennacherib's army took place at Libnah, not Jerusalem, and was not with "great noise" or "storm and tempest," but in the silence of the night watches (*v.* 35).

We turn to the last few verses of Isaiah 30 for further details. Here again from *v.* 27 we have a description of the overthrow of Jerusalem's assailants. It is the same scene as given us in the previous chapter.

"Behold, the name of the Lord cometh from far (the idea conveyed is the sudden appearance of the Lord, cp. *v.* 13, "suddenly, at an instant"), "burning with His anger, and the burden thereof is heavy; His lips are full of indignation, and His tongue as a devouring fire." . . . And the Lord shall cause His glorious voice (Heb. the glory of His voice) to be heard, and shall show the lighting down of His arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones" (*vv.* 27, 30).

The whole passage refers to the overthrow of Israel's enemies, and that not quietly, silently, when men slept, as was the case in the visitation on Sennacherib's army at Libnah, but "in the battles of shaking will He (Jehovah) fight against them" (*v.* 32). How different it is with the Lord's own people Israel. "Ye shall have a song, as in the night when a holy solemnity is kept (a reference to Passover night); and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One (theRock) of Israel" (*v.* 29).

But verses 31 and 33 give us more details Verse 31 speaks of "the Assyrian" which "smote with a rod." Who is this? The usual traditional answer is "Sennacherib." If, however, we connect these two verses, we are forced to admit that they cannot refer to Sennacherib, for his end was very different from the fate of "the Assyrian" described in *v.* 33. Sennacherib was slain by his two sons (2 Kings 19. 37), "the Assyrian" meets his end in Tophet. "The Assyrian" is one of the twelve titles of Antichrist, who is the coming Prince, "the king of fierce countenance," the wilful king. He it is who in the future—it may be the near future—will lead the besieging armies against Jerusalem. His end will be very terrible, for, while fire from above devours those who follow him, he is "cast alive into the lake of fire burning with brimstone" (Rev. 19. 20).

"For Tophet is ordained of old (Heb. from yesterday), yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood: the breath of the LORD, like a stream of brimstone, doth kindle it."

Tophet is situated in the Valley of Hinnom on the east of Jerusalem. Here it was that the idolatrous kings caused their sons and their daughters to pass through the fire to Moloch. It was defiled by Josiah (2 Kings 23. 10), and in our Lord's time was used as a place of destruction for the city's garbage and refuse. Our blessed Lord spoke of it as a type of punishment. In the future the Valley of Hinnom will be the scene of a great burial of the hosts who invest Jerusalem (Jer. 7. 32). But the particular spot named Tophet is reserved for the destruction of the Antichrist; here he meets his doom.

Chapter 31. 4-9 gives us a further description of the scene. "Like as the lion, and the young lion roaring on his prey . . . so shall the LORD of hosts come down to fight for Mount Zion, and for the hill thereof."

"As birds flying, so will the LORD of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it." "Passing over" (*pasoch*) the very word used of the "passing over" of Exod. 12. 13, 23, 27, is a distinct reference to the Pentateuch, and emphasizes the fact that, just as the Passover in Egypt was at an exact and particular place, so, whenever "the Assyrian" shall be smitten, it shall be at an exact particular place. Mount Zion at Jerusalem is *the very scene* of this second Passover. Please God, we will enlarge upon this in future articles.

"The Assyrian" shall not fall by human hands. The sword, not of a mighty man, and the sword, not of a mean man, shall devour him. His rock (*i.e.*, confidence, or strength of war) shall pass away for fear, his princes shall be afraid of the ensign (the open triumphant manifestation of Messiah), saith the LORD, whose fire is in Zion, and His furnace in Jerusalem" (31. 9 marg.).

Surveying then those three passages of prophecy: 29. 1-8; 30. 27-33; 31. 4-9, we have the following six results:—

1. Certain hostile peoples will come against Judah, after the Restoration.
2. Those nations will be frustrated in their purpose, "sifted in the sieve of vanity" (30. 28).
3. Their overthrow will be by the immediate interposition of the LORD.
4. It will be unexpected and sudden.
5. It will be with fire, and battle, and "great noise."
6. It will be at Jerusalem, and their ringleader will be hurled into Tophet.

Spiritism.

By Mr. W. H. Bacon.

I. What it is.

Spiritism is the manifest sign of the approaching end of the present dispensation. Of this we are plainly warned in the Word of God. "Now the SPIRIT speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (1 Tim. 4. 1-5); and the Apostle Paul, in writing thus to Timothy, significantly adds these ominous words:—"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (*v.* 6). The apostle speaks of good doctrine, not doctrines, the plural in the Scriptures being used only in connection with the teachings of men and demons, and never once in connection with the teaching of GOD and of HIS CHRIST.

With *men* doctrines vary according to the sect to which they belong, the doctrines of one sect being in many respects contrary to the doctrines of others, all at the same time being professedly Christian, and claiming to be founded on the Word of God. With *demons* their doctrines are very accommodating, varying according to the hearts and minds of their dupes, but never in the direction of faith in the precious BLOOD OF CHRIST.

Spiritism is by no means a new thing, but is a repetition of that which has been before; the present phase of the evil, however, has not yet come to a head, although it is fast hastening thereto.

The first detailed account of the outbreak is recorded for our learning in Genesis 6. 1-8. "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My SPIRIT shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord." In verse 9 we discover the reason of Noah's finding grace in the eyes of the Lord, for it is recorded that "Noah was a just man *and* PERFECT IN HIS GENERATIONS," *i.e.*, in his family history; for "God looked upon the earth and behold it was corrupt: for all flesh had corrupted his way upon the earth" (*v.* 12), and every family, therefore, with the solitary exception of Noah's, was thoroughly contaminated through the wickedness of the unlawful marriages referred to in *v.* 2.

Now, that the same sin is to mark the end of this dispensation is fully set out in the Lord's own words: "As the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24. 37-39).

There is no sin in eating or drinking, or marrying or giving in marriage; indeed, the writer to the Hebrews says, "Marriage is honourable in all, and the bed undefiled" (Heb. 13. 4); and we must consequently look for some more reasonable explanation of these marriages that are to precede the coming of the Son of man; and since the Lord compares them to the marriages that preceded the flood, we shall not have much difficulty if we are discerners of the times.

One of the many doctrines of man is that the sons of God, referred to in Genesis 6. 2, were the sons of Seth, and that they unlawfully married into ungodly families, but these interpreters carefully avoid the difficulty that follows their assumption, for *v.* 5 goes to show plainly that these unnatural alliances produced GIANTS; and we have yet to learn that the fruit of unequal marriages between believers and unbelievers results in the birth of GIANTS. No! the wickedness of man that God saw was great in the earth, and which moved Him to destroy him, was an awful, a most unnatural offence.

There are sins which are inhuman and contrary to nature, so horrible, indeed, that DEATH is the penalty (see Exod. 22. 19, and Rom. 1), and if such things are worthy of death, what of the offence of the "angels which kept not their first estate, but left their own habitation" (Jude 6)? These surely are the sons of God referred to in Gen. 6. 2, 4.

In the *Companion Bible* we read:—"It is only by the Divine specific act of creation that any created being can be called a "son of God." Hence Adam is called a son of God in Luke 3. 38. Those "in Christ" having "the new nature" which is by the direct creation o God (2 Cor. 5. 17; Eph: 2. 10), can be, and are called "sons of God" (John 1. 12; Rom. 8. 14, 15; 1 John 3. 1). "This is why angels are called 'sons of God' in every other place where the expression is used in the Old Testament (Job. 1. 6; 2. 1; 38. 7; Ps. 29. 1; 89. 6

Dan. 3. 25). We have no authority or right to take the expression in Gen. 6. 2, 4 in any other sense. Moreover, in Gen. 6. 2 the Septuagint renders it 'angels.'

"Angels are called 'spirits' (Ps. 104. 4; Heb. 1. 7, 14), for spirits are created by God.

"That there was a fall of the angels is certain from Jude 6.

"The nature of their fall is clearly stated in the same verse. They left their own *oikētērion*. This word occurs only in 2 Cor. 5. 2 and Jude 6, where it is used of the spiritual (or resurrection) body.

"The nature of their sin is stated to be 'in like manner' to that of the subsequent sins of Sodom and Gomorrha (Jude 7).

"The time of their fall is given as having taken place 'in the days of Noah' (1 Pet. 3. 20; 2 Pet. 2. 7), though there may have been a prior fall which caused the end of 'the world that then was' (Gen. 1. 1, 2; 2 Pet. 3. 6).

"For this sin they are 'reserved unto judgment' (2 Pet. 2. 4), and are 'in prison' (1 Pet. 3. 19).

"Their progeny, called *Nᵉphīlim* (translated 'giants') were monsters of iniquity; and being superhuman in size and character, had to be destroyed. This was the one and only object of the Flood.

"Only Noah and his family had preserved their pedigree pure from Adam (Gen. 6. 9). All the rest had become 'corrupt' (*shāchath*) *destroyed* [as Adamites]. The only remedy was *to destroy it* (*de facto*) as it had become *destroyed* (*de jure*). It is the same word in *v.* 17 as in *vv.* 11, 12.

"This irruption of fallen angels was Satan's first attempt to prevent the coming of the SEED of the woman foretold in Gen. 3. 15. If this could be accomplished, GOD'S WORD would have failed and Satan's own doom would be averted."*

The same writer says of the *NEPHILIM*, or "GIANTS" of Gen. 6:—

"The progeny of the fallen angels with the daughters of Adam are called in Gen. 6, *Nᵉ-phīl'-īm*, which means *fallen ones* (from *nāphal*, to fall). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Gen. 3. 15).

"This was why the Flood was brought 'upon the world of the ungodly' (2 Pet. 2. 5) as prophesied by Enoch (Jude 14).

"But we read of the *Nᵉphīlīm* again in Num. 13. 33: 'there we saw the *Nᵉphīlīm*, the sons of Anak, which come of the *Nᵉphilīm*.' How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Gen. 6. 4, where we read: 'There were *Nᵉphīlīm* in the earth in those days (*i.e.*, in the days of Noah); and also AFTER THAT, when the sons of GOD came in unto the daughters of men, and they bare children to them, the same became [the] mighty men (Heb. *gibbōr*, the heroes) which were of old, men of renown' (literally *men of the name*, *i.e.*, who got a name and were renowned for their ungodliness).

"So that 'after that,' *i.e.*, after the Flood there was a *second* irruption of fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as 'the nations of Canaan.' It was for the destruction of these that the sword of Israel was necessary, as the Flood had been before.

"As to the date of this second irruption, it was evidently soon after it became known that the SEED was to come through Abraham; for, when he came out from Haran (Gen. 12. 6) and entered Canaan, the significant fact is stated: 'The Canaanite was then (*i.e.*, *already*) in the land.' And in Gen. 14. 5, they were already known as 'Rephaim' and 'Emim,' and had established themselves at Ashteroth Karnaim and Shaveh Kiriathaim.

"In chap. 15. 18-21 they are enumerated and named among Canaanite peoples: 'Kenites and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites' (Gen. 15. 19-21; cp. Ex. 3. 8, 17; 23. 23; Deut. 7; 20. 17; Josh. 12. 8).

"These were to be cut off, and driven out, and utterly destroyed (Deut. 20. 17: Josh. 3. 10). But Israel failed in this (Josh. 13. 13; 15. 63; 16. 10; 17. 18; Judg. 1. 19; 20, 28, 29, 30-36: 2. 1-5; 3. 1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognised it would go far to solve many problems connected with Anthropology.

"As to their other names, they were called *Anakim*, from one Anak which came of the *Nᵉphīlīm* (Num. 13. 13), and *Rᵉphaim*, from Rapha, another notable one among them.

"From Deut. 2. 10, they were known by some as *Emim*, and *Horim*, and *Zamzummim* (*vv.* 20, 21), and *Avim*, etc. "As *Rᵉphaim* they were well known, and are often mentioned; but unfortunately, instead of this, their proper name, being preserved, it is variously translated as 'dead,' 'deceased,' or 'giants.' These *Rᵉphaim* are to have no resurrection. This fact is stated in Isa. 26. 14 (where the proper name is rendered 'deceased,' and *v.* 19, where it is rendered 'the dead').

"It is rendered 'dead' seven times (Job 26. 5; Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16; Isa. 14. 8; 26. 19).

"It is retained as a proper name 'Rephaim' ten times (two being in the margin). Gen. 14. 5; 15. 20. Josh. 12. 15 (marg.) 2 Sam. 5. 18, 22; 23. 13; 1 Chron. 11. 15; 14. 9; 20. 4 (marg.) Isa. 17. 5.

"In all other places it is rendered 'giants,' Gen. 6. 4. Num. 23. 33, where it is *Nᵉphīlīm*; and Job. 16. 14, where it is *gibbōr*.

"By reading all these passages the Bible student may know all that can be known about these beings."*

To be continued.)

* See *Companion Bible*. Part I. Ap. 23, pp. 26, 27.
See also *The Sons of God*, by Dr. E. W. Bullinger. Price threepence, of Miss Dodson, Bremgarten, North End Road, Hampstead, N.W.

* See *Companion Bible*. Part I. Ap. 25.

Sunday School Lessons.*

(SECOND SERIES)

No. V.—MAY.

THE HOLY SPIRIT.

FIRST SUNDAY.—*His Person.*

(*Read* John 16. 7-15.)

THE Holy Spirit is God. Compare Exod. 17. 7 with Heb. 3. 7-9; Isa. 6. 3, 8-10 with Acts 28. 25; Ps. 78. 17, 21 with Acts 7. 51; Jer. 31. 31, 34 with Heb. 10. 15; and Acts 5. 4 with 3 and 9.

Co-equal with the Father and the Son. Creator of the Earth (Gen. 1. 2 with Col. 1. 16, 17). Heavens (Ps. 33. 6, Job 26. 13 with Ps. 8. 3).

Omnipresent (Ps. 139. 7-12).

Omniscient (1 Cor 2. 10).

Omnipotent (Rom. 15. 19).

A Person, and not a mere influence. He does personal acts, and is always spoken of as "HE," "HIM," etc. (John 16. 7, 8, 13-15, etc.).

Men are said to "*vex*" (Isa. 63. 10; see Exod. 15. 24, 25, etc.;
"*grieve*" (Eph. 4. 30); and to
"*resist*" His testimony and His witnesses (Acts 7. 51).

He is said to "*speak*" (Acts 1. 16; 13. 2; 21. 11).
"*hear and show*" (John 16. 13);
"*give, work, divide*" (1 Cor. 7-11).

SECOND SUNDAY.—*His Work in Relation to Jesus Christ.*

(*Read* Luke 4. 14-22.)

1. In relation to the Manhood of Jesus:—
   "That holy thing"—"The Son of God" (Luke 1; 35; Matt. 1. 20).
   "Emmanuel—God with us" (Matt. 1. 23).
2. In relation to the Ministry of esus:—
   Anointed as Prophet (Luke 3. 21, 22).
   Anointed as Priest (Luke 9. 35).
   Will yet be as King (Ps. 2. 6; Heb. 1. 9).
   [Only Jesus is anointed as Prophet, Priest, and King. Aaron, Saul, Samuel, etc., only as *one*. Melchizedek, Ezekiel, David, as *two*.]
   Jesus "Led by the Spirit" (Luke 4. 1), "Returned in power of (*v.* 14).
3. In relation to the Testimony of Jesus:—
   He glorifies Christ (John 16. 14; 1 Cor. 2. 2).
   He reveals Christ (1 Cor. 12. 3).
   He bears witness of Christ (Heb. 10. 15).
   Christ's *works* were by the Holy Spirit (Acts 10. 38).
   Christ's *words* were by the Holy Spirit (Luke 4. 18-21) "gracious" (*v.* 22); "powerful" (*v.* 32); "wonderful" (*v.* 36)—thus fulfilling Isa. 61. 1.
   Christ's *death* was by the Holy Spirit (Heb. 9. 14).

THIRD SUNDAY.—*His Work in Relation to the Church.*

(*Read* 1 Cor. 12. 1-13.)

The Holy Spirit given to be with the believer during the interval between the Ascension and Advent of Christ.

Hence the *motto* of the interval is *Watch* (Matt. 24. 42).
work of the interval, *Witness* (Acts 1. 8).
attitude of the interval, *Wait* (1 Thess. 1. 10).

The Holy Spirit is now the Author of the believer's—
existence—"born of the Spirit" (John 3. 5-8; 1 John 5. 4).
experience—"hereby know we" (1 John 4. 13; 1 Cor. 2. 12-14).
energies—"preach" (Luke 24. 49; Acts 2. 4).
ministry (persons)—"seperate me" (Acts 13. 2).
,, (places)—Phillip (Acts 8. 29), Peter (11. 12), Paul (16. 7).
,, (gifts)—(1 Cor. 12. 8-11).
prayer (Rom. 8. 15, 26; Jude 20).
worship (John 4. 24).
scriptures—which are its food (2 Tim. 3. 16; 2 Pet. 1. 21).
,, its defence (Eph. 6. 17).
,, its guide (John 16. 13).
resurrection (Rom. 8. 11).

FOURTH SUNDAY.—*Seven Emblems of the Holy Spirit.*

(*Read* John 3. 1-15.)

The Holy Spirit is compared to—

1. WIND, or air in motion (John 3. 8), blowing where it listeth. A zephyr (John 20. 22), or a storm (Acts 16. 27, 28; Ezek. 37. 1-10). Mysterious, mighty and sovereign.

2. FIRE (Matt. 3. 11; Acts 2. 3). Warming and illuminating.

3. WATER (Ezek. 36. 25; 37. 14; John 3. 5; 7. 38, 39). Pure, cleansing, refreshing, fertilizing, and free.

4. OIL (Isa. 61. 1; Heb. 1. 9). Anointing or consecrating, comforting, healing.

5. A SEAL (Eph. 1. 13; 4. 30; 2 Tim. 2. 19). Marking, securing, authenticating.

6. AN EARNEST (Eph. 1. 14). The pledge of future happiness and glory.

7. A DOVE (Matt. 3. 16). Gentle, peaceful, pure.

The Holy Spirit is called also "The Comforter," "Another"—because Jesus is one. The word means *one* called to our side to help. Occurs only in John 14. 16, 26; 15. 26; 16. 7; and 1 John 2. 1, where it is translated "Advocate."

He is called to our side to help our infirmities (Rom. 8. 26), to guide, exhort and teach (John 16. 13, 14).

FIFTH SUNDAY.—*Examination.*

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 44.

By Mr. Charles H. Welch.

Word Studies in the Epistle to the Ephesians.

"THE BODY."

Its Dispensational Aspect.

In our last study we gave a list of the occurences of the word "Body" in Ephesians, drawing attention to the fact that it occured only once in the doctrinal portion, but six times in the practical section.

The one doctrinal reference showed us the close relation which the Church, which is His Body, has with resurrection, the remaining passages will emphasize the intensly practical meaning and purport of the expression.

We would again call attention to the fact that the central reference is Eph. 4. 16, where *unity* "fitly framed together" is the theme.

The passage to which we will now turn is Eph. 4. 1-19, and we cannot do better, in considering the occurrences in this chapter, than notice the structure of the whole passage which may be considered broadly as follows:—

A 1- | I, the Prisoner in the Lord, beseech.
B- 1-2 | a Walk worthy
b With all humility of mind.
C_1 3-12 | c_1 3-6. The unity of the Spirit. (One Body.)
d_1 7. The Measure—The Gift of Christ.
e_1 8-12. Gifts for building up the Body.
C_2 13-15 | c_2 13-. The Unity of the Faith.
d_2 -13. The measure—The fulness of Christ.
e_2 15. Truth in love—growing up.
C_3 16 | c_3 16-. The unity of the Body. "Fitly framed together."
d_3 -16-. The measure. Each part doing its share.
e_3 -16. The Body building up itself.
A 17- I testify in the Lord.
B-17-19 | *a* Walk not as Gentiles.
b In vanity of mind.

It will be observed that in members C_1 and C_3 we find references to the Body but not so in C_2. There we find, instead, the alternative term of Eph. 1. 23, the Fulness. The reason for this, and its relation to the teaching of the Body we leave for the time being. In the three members, we have a unity, a measure, and a growth. We have a unity of the Spirit, a unity of the faith, and a unity of the Body expressed by the term "fitly framed together." That it is all very practical is seen by the fact that the whole is bounded on either side by exhortation relative to our walk. We *are* to walk worthy of our calling, we are *not* to walk as the Gentiles. We are to walk in all *humility* of mind, but not in *vanity* of mind. We trust that it is made very clear that the references to the Body in chapter 4, are very closely linked together.

There is a most important difference to be observed between the things stated in connection with the first two references, verses 4 and 12, and the second two, verse 16. In the first case, we have a view of the ministry and workings at the inception of the One Body, in the second, the present state of things. This will be seen more clearly as we proceed. Let us now note the context of each reference.

Eph. 4. 4 "One Body." This, as most of our readers know, is one of seven statements which constitute God's definition of the unity of the Spirit. Omit the words in italics, "*there is*," and read on from verse 3. "Endeavouring to keep the unity of the Spirit in the bond of the peace one body, etc." The sevenfold arrangement is too instructive to pass over. Readers who have seen this before will pardon its repetition.

A | One Body.
B | One Spirit.
C | One Hope.
D | One Lord.
C | One Faith.
B | One Baptism.
A | One God and Father.

Notice the central figure, the one Lord. Christ, as the risen and glorified Head, is the very centre of the unity of the Spirit, just as He is the goal of the unity of the faith (verse 13) and the Head of the Body (verses 15, 16). If we may be allowed to say so, what the central shaft was to the golden lampstand, Christ is to the unity of the Spirit. There are not a few who speak of the present dispensation as being peculiarly connected with the Holy Spirit. It is indeed intensely *spiritual*, but it is most emphatically the dispensation in which Christ is the all in all of His Church. The work of the Spirit is clearly seen in this unity by noticing B, *B* above. The one baptism of the one Spirit does not confer upon its subjects spiritual gifts as during the Acts period, it unites them to the risen Lord. The Holy Spirit of the promise is the earnest of the inheritance. The unity of the Spirit is further said to be in the "*binding together of the peace.*" We have, in a previous article (vol. 20, p. 111) called attention to the very special usage of the word "peace" in Ephesians. It must be considered here, otherwise one important aspect of the teaching of the one Body will be missed. "*The Peace*," for the article is there, makes us ask, What peace? And Eph. 2. 11-15 supplies the answer.

"Wherefore, remember, that once you (the Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in *the flesh* made by hands), that in that season ye were apart from Christ, having been alienated from the citizenship of Israel, and strangers of the covenants of promise, not having hope, and godless in the world." This is the sad description of the Gentile in the flesh and in the world.

We now continue, but this time a happier theme is before us." But now, in Christ Jesus (the glorious change from "in the flesh"), ye who once were far off became nigh by the blood of Christ." This change of sphere, and this change from being far off to being made nigh, is closely allied to that which will teach us much of the meaning of the term, "The One Body." "For He is our peace, who made *the both one* (The both are the Jew and the Gentile, and the peace of Eph. 4. 3 is practically Christ Himself), and broke down the middle wall of partition (alluding to the barrier which marked off the Jew from the Gentile in relation to access); the enmity in the flesh, the law of the commandments in decrees, having abolished, in order that He may create the two, in Himself, into one new man, making peace." The remainder of the chapter should be read, as the whole of it definitely bears upon the subject. The section quoted is enough for our immediate purpose.

The "one Body" of Eph. 4 is a creation. It, further, has nothing whatever to do with flesh. Neither circumcision nor uncircumcision have any room or place. Further still, this new creation is "in Himself," "in Christ." All fleshly distinctions are gone, destroyed in the crucifixion of Christ. The one Body of Eph. 4, like the Body of Eph 1. is on *resurrection ground*. It is beyond the reach of the law of commandments in decrees. The middle wall of partition no longer reminds of fleshly distinctions. "For through Him we, the BOTH, have the access by one Spirit to the Father." Thus the one Body is immediately followed by the one Spirit in Eph. 4, even as it corresponds structurally to the one God and Father. Here for the time we pause, resuming, the Lord willing, this important study in our next paper.

Is the Church the Bride?

Most Evangelical believers hold as axiomatic truth that the Church of this age is the Bride of Christ, although such a term as this last is not found in Scripture. The bride, the wife of the Lamb, is a Scriptural term, and its occurrence in the Book of Revelation (ch. 21. 9, and see ch. 19. 7, 9) indicates that *the Church* is not that Bride.

The belief seems to be induced somewhat thus: The Prophets teach that Israel is the wife of Jehovah; the Israel of the prophecies having been put away and the election merged into the Church, the relationship falls to "the Israel of God" on whom Paul called down a benediction (Gal. 6. 16), and *that* Israel is the Church. Unless words are meaningless, there is no ground for supposing that the Israel of God is other than the elect of the Israel of the Law and the Prophets. In 1 Cor. 10. 32, Paul refers to "the Jews, the Greeks, and the Church of God," discriminating between the three classes. The "Church of God" is distinct from "the Jews," who, however, are Israel. Indeed the very passage relied upon, Gal. 6. 16, proves that "the Israel of God" is other than the believers of that hour, for the Apostle's words are,—"Peace be upon them, and mercy, *and* upon the Israel of God." The distinction is plain,—(1) they who walk by this rule (*v.* 16), and (2) the Israel of God. The Church can only be "Israel" by adopting a figurative sense of the patronymic, and where the literal will stand it is essential to hold by it.

And if "the Church of God" and "they who walk by this rule" are not Israel, still less can it be said that "the Church which is His body" (Eph. 1. 22, 23; 3. 6; 4. 12; Col. 1. 18), the mystery specially revealed to the Apostle Paul (Eph. 3. 5), is the nation beloved for the fathers' sake. That nation, whose close relationship to Jehovah is likened to that of a wife to her husband (Isa. 50, 54; Jer. 3. 20; Ezek. 16; Hos. 2), has not been cast away for ever (Rom. 11. 2). She is to be taken back and covered with endless favours, cf. Is. 54. 60; Rev. 21.

It is asserted by some that Eph. 5 carries proof that the Church of this age is the Bride, but the doctrine is first read into the passage. It is obvious that here the Apostle is charging believers to love each his own wife as Christ loved the Church, and confirming this charge by pointing to the depth of the Lord's love for the Church which is His body. So the believer was to remember that his wife is part of himself, of his own body. Nowhere does "our beloved brother Paul" say that the Church *is* the Bride, yet to him specially was revealed the mystery of that Church.

Reference may be made to the words of the Lord's forerunner:—"He that hath the bride is the bridegroom," and to his confession that he was but the friend of the bridegroom, the friend whose joy was fulfilled in hearing the bridegroom's voice, John 3. 29. Construed rigidly, these words teach that John was not of the Bride, the godly remnant who should accept Him who was not sent but to the lost sheep of the house of Israel. But the marriage feast (Matt. 22. 2, &c.), has been postponed; the nation would not accept the repeated invitation to come to that feast. Yet the hour nears when it shall be said, "the marriage of the Lamb is come" (Rev. 19. 7), when "they that are bidden" shall indeed be "blessed" (*v.* 9). Whether the Bride is the 144,000 of Rev. 14. 1-5 is not directly stated, but it is noticeable that in Rev. 21. 16, we meet with the constituent figures 12,000 by 12,000, and the connection is obvious. For verse 2 of that chapter reads—"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." Again, verse 9, one of the seven angels said to John—"Come hither, I will show thee the bride, the wife of the Lamb . . . . the holy city Jerusalem, coming down out of heaven from God." The complete description indicates that this is the city which hath *the* foundations, which Abraham looked for, the same as that described in Is. 54, 60, 62. 1-5. And this city being the Bride, in no way can the latter be the Church, the mystery revealed *first* to the Apostle Paul.

The aspects of the chosen nation as the wife, as the Bride of the Lamb, the city that comes down from God, are described in language not fully understood by us now, but no indication is given that under any figure is represented the Church of which Paul "was made a minister . . . . to fulfil the word of God, the mystery which hath been hid from the ages and generations but now hath it been manifested . . . . " (Col 1. 25, 26). And, however close the relationship of Israel as the Bride, that of His body which is the Church (Col. 1. 24) is closer still. The Sacred Oracles show the Divine grace to be ever expanding, but beyond what is revealed we dare not go.

It has been put forward by some who see that Israel will once more hold the relationship of wife, that there are *two* Brides, the Church and Israel. Yet close adherence to the terms of Scripture shows that although the relationship be set aside during the present dispensation, there can be but one Bride, and that is the Israel of the Law, the Prophets, and the Psalms, the Israel of the New Covenant, the Israel of God.

DECIMUS.

Signs of the Times.

RELIGIOUS SIGNS.

ANOTHER BIBLE.

WE notice a long advertisement in "*The Scotsman*" of Feb. 20th, headed V.D.M.I.E. These cryptic letters are, we presume, abbreviations for *Verbum Domini manet in eternum* (the word of the Lord endureth for ever) from the Vulgate of 1 Pet. 1. 25.

Though the advertisement begins well, with the words "Back to the Bible," and "The Holy Scriptures are the only rule of faith and obedience," a sinister proposal follows to re-edit the Bible by readjustment of the parts; putting into an appendix passages which are (1) unmeaning, (2) of disputed meaning, (3) of meaning known only to trained interpreters, (4) only meant for a limited class, or (5) mere repetitions. A further proposal regards the "question of arrangement." For this we are informed "the rule proposed is that of Chronology . . . a mere omission of passages making the story consistent, the passages omitted being of course to be found in the Appendix." "Minute accuracy," it is said, "is impossible," and "conjecture" is to be "relegated to the Appendix."

We are told that all this would result in a reduction of the "size" of the book, and we can readily believe this. Not long ago the "Crampon" Bible in French appeared. This had been "edited" on similar lines, and, on looking into it, we found that whole chapters had disappeared!

And what are we promised when the editorial scissors have done their work? We are assured that this proposed Bible will be a "plain text, free from perplexities . . . a guide in our difficulties, industrial, social, and even political."

We turn to 2 Tim. 3. 15-17. This is the standard of efficiency of the Bible already in our hands. The comparison is not favourable to the new proposal. We have piles of books on "industrial, social, and even political" subjects, and to whittle our Scriptures down to this is indeed to remove the kernel and leave us the shell.

We are not anxious to emulate Eve's example who re-edited God's word (cp. Gen. 2. 16, 17 with 3. 2, 3) to her eternal loss and shame. We would rather be found by the side of Ezra (Ezra 7. 10), who "prepared his heart to seek the Law of the Lord and to do it."

We fear the imprint of the enemy of the Bible is seen here. Rome cannot stem the tide of Scripture circulation, in this land, but she can "edit" the Scriptures for us; and, if we mistake not, the letters which appear at the foot of the advertisement, A.M.D.G. stand for AD MAJOREM DEI GLORIAM, the motto of the Jesuits, under which they have covered every kind of crime.

JEWISH SIGNS.

THE FUTURE OF PALESTINE.

The learned Rabbi, Dr. Samuel Daiches, was expressing the sentiments of his people when, in a paper read at the Jews' College on Lord Kitchener's work in Palestine,* he emphasized the interest to the Jew of the fact that the British Cabinet has within its ranks at the present moment a member so intimately conversant with the political, racial, and strategic conditions of Palestine as Lord Kitchener. He pointed out that from 1874 to 1878 Lord Kitchener was engaged in exploration work in Palestine, and during this time the survey of Galilee was completed, and 1,000 square miles added to the map; also a survey of 340 square miles in the desert of Beer-sheba.

We see in all this but another indication that the time is upon us when Turkish rule in the Holy Land must come to an end. The fact that the executive head of the British Army—the present War Minister—has a more intimate personal aquaintance with the Land and its frontiers than probably any other man living, is surely in God's ruling.

When the heads of the chosen Nation were threatened with death from famine, God had prepared Joseph, through his training as overseer in Potiphar's house (Gen. 39. 4), and as chief warder in the State Prison (Gen. 39. 22), so that he was ready to fulfil His purpose for them (Gen. 45. 5; 47. 11, 12).

When extinction through the oppressions of slavery threatened them, God had Moses ready, trained for his legislative responsibilities by his education in Egypt (Acts 7. 22) and for the wilderness life by his experiences in Midian (Ex. 3. 1); thus it has ever been in the history of the chosen Nation.

* See *Jewish Chronicle*, Feb. 12, 1915.

Now, when the "times of the Gentiles" are nearing an end, the God of Israel uses the instruments that ensure the fulfilment of His prophetic word and promise concerning the Land and the People.

THE ZIONIST MOVEMENT.

Mr. Joseph Cowen, the President of the English Zionist Federation, in the course of a long speech on the occasion of the opening of the new premises of the Manchester Zionist Association, is reported* to have said that "what the Jewish people wanted was a publicly recognised legally assured home in Palestine .... They all knew the size of Palestine and therefore it was evident that it was a land only for those Jews who wished to live there of their own free will .... What they as Zionists sought was not their own progress and development, but the progress and civilization of the whole world. They wanted the name of Jew to be so respected that it would seem as though the Messiah had come when Jews returned to Palestine."

In 1904, when a proposal was made by the British Government to give 5,000 square miles in East Africa as a Jewish State, there were many Jews ready to consider it. Mr. Cowen's words, however, point to an emphatic and unanimous conviction to-day among the Jews that Palestine alone can solve the Jewish problem. Bible students knew all along that it must be so (Jer. 30. 3; 31. 31-34; 32. 37-40; 33. 7-9, Ezek. 36. 24-28; 37. 21-23; 39. 25-29. Amos 9. 11-15).

The reference to the size of Palestine is significant. The *Holy* Land extending from Dan to Beer-sheba could not, we know, accommodate the twelve million Jews now scattered over the world. But this is not the *Promised* Land, which extends from the Euphrates to the river of Egypt (15. 18).

How clearly also this speech shows that the hope of a personal Messiah is lost! The impersonal figurative interpretation of this hope is sad reading indeed.

Finally, throughtout the whole speech we see no indication of national repentance, or confession of sin. Truly this return will be in "unbelief."

We may appropriately recall words which appeared in *Things to Come* just ten years ago, so applicable to-day:—

"The national confession of sin is the one essential condition of national blessing, but .... dependence on their own efforts is that which characterizes the whole movement, and not confession of sin and reliance on the God of Jacob. They will succeed. They will return to their own Land. They will set up their government and their "heads." At first they will be under their Suzerain. But ere long they will desire independence, and, presently one will arise who will *promise* it. They will make a covenant with him, and then will begin the literal fulfilment of the 2,520 *days*. In the midst of those days the Beast will break the covenant, and *then* will be the day of "Jacob's trouble." See *Things to Come*, vol. xi, p. 34.

* See the *Jewish Chronicle*, Feb. 12, 1915.

Editor's Table.

SEVERAL readers have asked for some articles on Spiritism. We are glad to be able to respond to this request, and in this number Mr. W. H. Bacon, whose little pamphlet on *The Dangers of Spiritualism* was noticed in our columns some three years ago, commences a series of papers on that subject. He has had personal experience of that deadly system, and speaks that which he knows, and testifies that which he has seen.

Our readers will observe that the List of Meetings on this page has disappeared. These addresses have been from time to time used in a way that was undesirable, and, in order to avoid such difficulties, it has been decided to discontinue the notices altogether. It was only on rare occasions that they were of use to strangers visiting the various places, and the same Spirit who brought Philip to Queen Candace's Chamberlain can still bring together those who, in any one place, are of like precious faith.

P. S. (Scotland). Thank you for the little booklet by R. M'Call Barbour (37 Chambers St., Edinburgh), entitled "HIM" (Phil. 3. 10). We quote a few of the opening sentences:—

> "It is not "religion" that is the supreme requisite. It is "HIM." Religion never yet saved any man. It never will. It is CHRIST who saves. If a man's religion is not of the right sort it will be a hindrance to his salvation, rather than a help. Men are tired of "religion." Its latest phase may excite their interest, but it ends in aggravating their discontent, and intensifying their disgust. "It" does not satisfy. It never was meant by God to satisfy. It cannot satisfy . . . It is "HIM," not the "religion" that is vital. "He" is enough. No other is needed.
>
> Men are for ever seeking to solve the problems of life, and to find some satisfaction from its unrest and discontent. The solution of all life's problems is in "HIM." We seek for such elsewhere in vain. God may be blamed for looking on in silence at the sufferings and sorrows of this sin-stricken earth. But the blame is unwarranted. God *has* "spoken unto us by HIS SON" (Heb. 1. 2). "HE" is the answer to the cry from the oppressed, depressed, and despairing hearts of men. God has no other answer."

Where so much is excellent, one is reluctant to criticize. There are many Scriptures quoted, apposite and forcible, but we wish there had been fewer hymns. There are not many hymns of the present day that are worth quoting. Some are mere sentimental twaddle, and some are based on man's imaginings, not on the Word of the living God. One in this pamphlet is

unscriptural. "I lay my sins on Jesus" was written by a devout and godly Evangelical clergyman, now deceased, but he would have searched in vain for Scriptural authority for the idea.

In the day of Israel's repentance, when the spirit of grace and of supplication shall be poured out upon them (Zech. 12. 10) they will use the language of Isa. 53. 6, and say, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD *hath laid* on Him the iniquity of us all." John the Baptist cried, "Behold the Lamb of God which beareth the *sin* of the world" (John 1. 29); and Peter testified, "who His own self bare our *sins* in His own body on the tree" (1 Peter 2. 24).

In this dispensation of abounding grace we can thankfully look up, and say, "He made Him to be sin for us, who knew no sin, that we might become the righteousness of God in Him" (2 Cor. 5. 21).

But nowhere are we commanded to lay our sins on the Sin-Bearer, neither could we.

Whence then came the thought? No doubt from the solemn ordinance of the day of Atonement, when Aaron had to bring the live goat (the scapegoat) and "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, sending him away by the hand of an appointed man into the wilderness" (Lev. 16. 21).

Whom did Aaron represent, the sinner or the Saviour? Not the sinner; the bullock for his own sin-offering was offered first, to make him ceremonially fit to occupy his representative position as type of the Great High Priest. Aaron foreshadowed Him who "not by the blood of goats and calves, but by His own blood, entered in once into THE holy place, having obtained eternal redemption" (Heb. 9. 12).

G. C. (Folkestone). You are not the only one cut off from fellowship with other Christians, because you adhere to the glorious teachings of God's Word and reject the tradition of men. There are many such. We are very thankful you have derived so much help from the late Editor's writings. Send us your thoughts, either as a statement, or in the form of a question, and we shall be glad to give you help, as the Lord shall be pleased to enable us.

A FRIEND. The question you ask with reference to a Covenant requires an answer too long to be given here. Both in the Old and New Testaments the word occurs a great many times, and it needs an exhaustive examination of the various passages in order to exhibit the subject in its fulness. We hope to deal with it next month.

"THINGS TO COME."

The regular donations of some of our kind friends who appreciate the Magazine have been most helpful, and if other of our supporters could see their way to a gift, however small, at regular intervals, it would enable us to see what we could depend on.

The accounts for the year 1914 have been made up, and because of some special expenditure, there was a deficit of £23 11s. 9d., towards which a friend, who heard of the need, has kindly promised £5. In these days of difficulty, when all are feeling the strain and stress of this time of trouble, we are thankful that it is no worse; but we commend the matter to our readers.

OUTLINE BIBLE READING.

BY DR. BULLINGER.

The Trinity in Ephesians 1.

1. The Father.
   Blessing us with every spiritual blessing, *v.* 3.
   Choosing us in Christ before the foundation of the world, *v.* 4.
   Predestinating us to sonship, *v.* 5.
   Making known to us His secret purpose, *v.* 9.
2. The Son.
   Redeeming us through His blood, *v.* 7.
   Constituted heirs in Him, *v.* 11.
   The object of our hope, *vv.* 12, 13.
3. The Spirit.
   Sealing us, *v.* 13.
   The earnest of the inheritance, *v.* 14.

REVIEWS.

"THINGS TO COME:" An Epitome of Prophetic Truth, by E. W. Bullinger, D.D., 12th edition, 1914. One penny. (Miss Elizabeth Dodson, Bremgarten, North End Road, Hampstead, London, N.W.).

We welcome the appearance of a 12th edition of this excellent little 40 pp. brochure, which contains just the points that every Bible Student needs to have at his fingers' ends in relation to coming events. It is lucidly written, and the Scripture references are plentiful, and arranged in order of importance. It is printed in a clear type, and is of a size (4½ in. × 3½ in.) suitable for enclosure in an ordinary envelope. In these days of unrest and upheaval of Nations, the eyes of believers turn with quickened interest to the Prophetic Scriptures, and even unbelievers ask what the Bible has to say about current events. The study of the Booklet before us is calculated to clarify the believer's vision in regard to many prophetic events, and to convince the unbeliever of the truth of God's Word. We wish for it a wide circulation. We only marvel that it can be sold for so small a sum as a penny! For those who have French-speaking friends there exists an excellent translation in that language (*Choses à Venir*), to the accuracy of which we can bear personal testimony.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
E. E. (U.S.A.)	1	0	7
J. & M. B. (Cheadle)	0	5	0
A. M. (London, W.)	0	4	0
I. J. G. A. (N.B.)	0	3	0
Anon (Brighton)	0	2	6
A Friend (Northwood)	0	1	6
O. S. (India)	0	1	0
G. C. (Italy)	2	10	0
E. H. T. (Kent)	0	5	0

(*Late Editor's Publishing Fund.*)

G. C. (Italy)	2	10	0

(*Breton Evangelical Mission.*)

E. H. T. (Kent)	0	5	0

THINGS TO COME.

No. 251. **MAY, 1915** **Vol. XXI. No. 5.**

The Pharisee and the Publican.

BY THE LATE DR. BULLINGER.

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:—Two men went up into the Temple to pray; the one a Pharisee and the other a Publican." (Luke 18. 9, 10).

IT is a point generally lost sight of in considering this parable, that it is not a parable about prayer, but about justification—It teaches not how to pray, but how to be justified. Compare the text with *v.* 14, "I tell you this man went down to his house justified rather than the other." The Lord Jesus knew what was in man (John 2. 24, 25). He had been speaking about His coming again in the end of ch. 17, and the beginning of ch. 18, and now speaks of that which alone can enable a sinner to stand before Him at His coming. It is, therefore, not a question about praying, but a question of righteousness. We are all, by nature, unwilling to look our true condition straight in the face. We do not like to hear the whole truth about ourselves. We would fain make out that we are not quite so bad as we really are. In a word, man is ignorant of his true condition and has no desire to be otherwise. It is from this ignorance that arise the two facts described in *v.* 9; the two things go together, self-righteousness and despising others.

Now the truth of God reduces everything to its simplest possible elements. Here Christ, Who is the truth, does the same. "*Two men*," two sons of fallen Adam, two sinners, like the two men of Gen. 4, Cain and Abel. Here is the same truth under different forms, there the form of expression was sacrifice, here it is prayer. Before God there is "no difference" in sin (Rom. 3. 22, 23), and "no difference" in grace (Rom. 10. 12). Thus we are all reduced to one of two classes. There are only two forms of worship in the world. One, the "way of Cain"; the other, the "way of God." With one, the "form of godliness," with the other, the power of it. Our Lord has taken the subject of *prayer* to shew the difference, because all false religions use prayer. Idolaters pray to their idols. Mohammedans have fixed hours of prayer. Roman Catholics repeat prayers, Jews and Socinians pray, but not in the name of Christ. All Pharisees are great at praying (Micah 6. 5-7). Saul of Tarsus was a Pharisee, but he never really prayed till after he had seen the Lord (Acts 9. 11). So it is not prayer in itself that marks the difference, all those who thus pray, and the infidel who never prays, all are equally dead.

Here, however, we have prayer as the illustration. Just as with Cain, the Pharisee prayed *with*, or *to himself*, not to God. He begins, "God, I thank thee." For what? For 10,000 daily mercies? For a knowledge of the Saviour who was sent? For the goodness of God toward a poor sinner? No. "I thank thee that I," not "that thou," "that I am *not*." He knew nothing of what he really *was* as Isaiah did (Isa. 6. 5). How did Isaiah learn what he was? "I am undone . . . I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of Hosts." The Pharisee had seen only "this Publican." So Job learned what he was, "Now mine eye seeth thee, *wherefore* I abhor myself" (Job 42. 5, 6). Before Job could boast like the Pharisee. He says, "I delivered, I put on righteousness, I was eyes to the blind" (29. 12-17). All is self from first to last. This is the essence of false religion or Phariseeism. "Not as other men." Now the Scripture says, "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10. 3). "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10. 12). But this was just what the Pharisee did! True, we may not be "as other men"; but the question is, are we what we ought to be? NO! Then, if we are trusting in ourselves, we are trusting in what ought *not* to be, and the consequences are fatal. It is in the presence of God we see what we are. There we learn we are *lost sinners*, and what does such a one want but *salvation*, not a hope of salvation, not an offer of salvation, but the *gift* of salvation, full, free, present, personal, perfect everlasting salvation. This is what we need as sinners. This is what the gospel reveals, this is what the publican found, but what the Pharisee found *not*. The Pharisee thought that fasting twice a week and giving tithes of all that he possessed would be a sufficient answer to God's claims. If righteousness lay in abstaining from food, and not from sin, in giving our property and not our hearts, then he was on the road to righteousness more than others, for God ordained only three fasts in the year, and he fasted twice in seven days. What a fatal delusion, a soul destroying error!

The young man of *vv.* 20-23 said of certain of the commandments, "All these have I kept from my youth up"; but when confronted with the claim of God, he was convicted, and went away very sorrowful. A contrast to Zaccheus, the conscious sinner who sought the Saviour of sinners and "received him joyfully" (The words of ch. 19. 8 express a present vow, not a previous habit). What thousands have split upon this rock of self-deception! Was not the Pharisee an extortioner in heart? Had he not sought God's mercies

under pretence of honouring God, and used them for his own glorification? Was he not unjust, not to credit God's Word as to all being sinners and needing a Saviour? Was he not an adulterer in heart, in pretending love for God when he was adoring self? Well did the Lord Jesus say, "Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23. 27, 28). Such is the Pharisee! No sense of need expressed, no expectation of receiving pardon, no felt unworthiness, no repentance, no confession of sin. He thought that God required something, and that he could give it; and knew not that He "is not worshipped with men's hands, as though He needed anything, seeing He giveth to all, life and breath and all things" (Acts 17. 25) . . . "but now commandeth all men everywhere to repent" (*v.* 30).

Now turn to the publican. Publicans, like Zaccheus, were farmers of the Roman taxes, and they had much opportunity of "exacting more than was appointed," and "taking" things "by false accusation." This they commonly did freely, and were hated and despised accordingly. This man, however, is exercised not at what he is in the sight of man, but in the sight of God. This is always the work of the Holy Spirit. The publican knows that it is to God, from whom no secrets are hid, that he must give account, and with a trembling step and aching heart he approaches Him. He is bowed down under a sense of his unworthiness; he takes his proper place "Afar off" (Eph. 2. 13); he did not lift up so much as his eyes unto heaven; but he smote upon his breast, here, here, deep in my heart lies the source of all the evil! Notice his confession. He does not say merely "ME," but "ME *the sinner*." Contrast this with the cry of the Syrophœnician woman, "Lord, help *me*." The Lord could not answer that cry; there was no confession of unworthiness; not till He had shewed her her true position, and she had answered "Truth Lord," did He grant her request. But the publican pleads no extenuation; he makes no excuses; he has no good deeds to boast of; he smites upon his breast, O wretched man that I am! He knew and felt what he was, and that, unless God could righteously forgive, he was lost. It was not so much prayer that he offered as justification that he sought. "Be merciful" *i.e.*, be propitiated, be reconciled! It is not the same word as in *v.* 38, where the blind man cries, "Have mercy." That word means "pity," but as in 1 John 2. 2, "If any man sin we have an Advocate (*propitiation*) with God"; and in Heb. 2. 17, "that He might be a merciful and faithful High Priest in things pertaining to God, to make *reconciliation* for the sins of the people." A Pharisee might rest in his fastings and tithes; a convicted sinner can rest only in the blood of atonement. And blessed be God, there is *rest* here! "Being justified freely by His Grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus, (Rom. 3. 24-26). This is the foundation the Lord Jesus Christ would have us rest on. No other. The Lord does not represent this publican as resting in his prayer. If he did, he would have been like the Pharisee. But he took refuge in the righteousness of God. He brings nothing but a load of sin to be atoned for, a guilty conscience to be cleansed, a sorrowful heart to be comforted, a needy soul to be filled. He depended not on his prayer, but on the atonement.

Now note the divine verdict. "I tell you, this man went down to his house justified." "*Rather*" is in italics and really amounts to, "NOT" the other. He was *justified*, *i.e.*, made righteous. Like Abel, he obtained witness that he was righteous (Heb. 11. 4). Fastings could not propitiate, tithes could not atone, prayers could not reconcile, but the precious blood of Christ could, and "all that believe in Him are justified from all things" (Acts 13. 39). To be justified is to be forgiven. To this end Christ died. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.

Sunday School Lessons.*

(SECOND SERIES)

No. VI.—JUNE.

WELLS.

FIRST SUNDAY.—*The Wells of Genesis and Exodus, &c.*

(*Read* parts of Gen. 24.)

THE well of HAGAR (Gen. 16. 14)—"Beer-lahai-roi."

The well which HAGAR and ISHMAEL found (Gen. 21. 19).

The wells of ISAAC (Gen. 26.):—Esek (contention), *v.* 20; Sitnah (hatred), *v.* 21; Rehoboth (room), *v.* 22; History and illustration. The two seeds and two natures—but no enemy can frustrate God's purpose or hinder God's blessing.

The well which JACOB found when he fled from Esau (Gen. 29. 2-8). The answer to his prayer at Beth-el (28. 20).

The well which MOSES found when he fled from Egypt (Exod. 2. 15-22).

The wells (or waters) of MARAH which Israel came to (Exod. 15. 23-25), and the wells of ELIM (*v.* 27). As with Israel here, so with God and all His dealings with His people—first Marah, then Elim. The bitter before the sweet. Illustrate, as to things temporal and and eternal, from Heb. 11. 24-27.

* These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

The Well of Rebekah (Gen. 24).

A beautiful illustration of the Gospel. The Father seeking a bride for the "only Son." The Father, the sender, and the son "received from the dead" (Heb. 11. 19; Gen. 22). The Holy Ghost, the seeker, meets the sinner (*v.* 17) and testifies of *another* (*v.* 36) (not of Himself, John 16. 13-15). Tells His message (*v.* 33). Displays the earnest of the inheritance (*vv.* 22, 35, 47, 53). Rebekah is the privileged receiver of the glad tidings of grace and love. She listens as he tells of the "Father's" business (*v.* 34). He will not tarry (*v.* 49). He came to gather sinners *out*, not to remain *in* the world. What a solemn moment is *v.* 49. What will they say (*vv.* 50, 51)? But it was not real—only from their lips. Is this your case?

As soon as whole-hearted decision is pressed (*v.* 54), their heart is tested, and said "wait" (*v.* 55). Oh, fatal word! God says "*now*"—"to-day." Man says "to-morrow"—"a few days, at least ten" (*v.* 55). The all-important question comes to Rebekah (*v.* 58) and to you! "Wilt thou go with this man?" Who is "this man?" The man Christ Jesus. He is *waiting* at the Father's right hand. Isaac "went out" (*v.* 63). Jesus will come forth to receive His own.

SECOND SUNDAY.—*The Well of Bethlehem.*

(*Read* 1 Chron. 11. 17-19).

David was the beloved, chosen, and anointed king, though persecuted while his throne was yet in abeyance. While Saul reigned many were separated in faith to David. Day by day some were added (1 Sam. 22. 1, 2). They were separated to his hopes, interests, and destiny —present sufferings and future throne, from things present to things future. He was their saviour and captain. They constantly erred, but their hearts were true. Everywhere personal attachment seen. None said, "How little can I do." In 2 Sam. 23 all service rewarded. Some named. There were the "three mighty men" (*vv.* 13-17), and their *service*. No command laid on them, no duty. Is not our David now looking for manifestation of love to Himself—to His person (1 Cor. 16. 22).

THIRD SUNDAY.—*The Well of Sychar, or Jacob's Well.*

(*Read* parts of John 4).

Go through the history, and compare with John 3. Nicodemus and the woman of Samaria on the same ground. "No difference." Both met Christ in the same manner. "How"? (3. 9; 4. 9). And Christ answered both questions by telling of "the gift of God" (3. 16; 4. 10).

Note the three "*musts*":—3. 7, "Ye MUST be born again"; 3. 14, "The Son of Man MUST be lifted up; 4. 24, "Ye MUST worship God in spirit and truth," *i.e.*, truly in spirit. No choice in the matter.

Note these three necessities. REGENERATION by the Holy Ghost (not by a Sacrament). The DEATH of Christ (not His life). Spiritual worship (not sensuous, *i.e.*, with the senses).

Note the seven sayings of Christ to the woman, and how he leads up from a mere simple enquiry to the revelation and knowledge of Himself as the Saviour:—(1) *v.* 7; (2) *v.* 10; (3) *vv.* 13, 14; (4) *v.* 16; (5) *vv.* 17, 18; (6) *vv.* 21-24; (7) *v.* 26.

FOURTH SUNDAY.—*Examination.*

The Restoration and Conversion of Israel.

BY REV. GEO. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 40).

III. THE TESTIMONY OF ISAIAH (*continued*).

WE concluded our last paper with Isaiah's description of the overthrow of Israel's enemies.

But what of Israel? We have seen and shall further see that deliverance from their oppressors by the interposition of Messiah ensures blessings, temporal and spiritual, and these blessings flow from their reception of Messiah as their Hope and Salvation. So in the passages here considered.

1. There shall be peaceful occupation of Jerusalem. "For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; When He shall hear it, He will answer thee" (Isaiah 30. 19).

2. Gladness of heart at the moment their enemies perish. "Ye shall have a song . . . and gladness of heart" (30. 29).

3. Great spiritual blessings as shown in

(*a*) A right understanding.

"They also that erred in spirit shall come to understanding ('know understanding,' marg.), and they that murmured shall learn doctrine" (29. 24).

(*b*) An uninterrupted possession of good and faithful teachers.

"Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left'" (30. 20, 21).

(*c*) A complete change of attitude towards God.

"Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: . . . thou shalt say unto it, 'Get thee hence'" (30. 22).

"Turn ye unto Him from Whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin" (31. 6, 7).

(*d*) The gift of the Spirit.

"Until the Spirit be poured upon us from on high" (32. 15).

4. Also temporal blessings.

"Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures," etc. (30. 23).

We can, though only dimly, picture the joy of the Israelites, when, saved by Messiah from all their enemies, and owning Him as their God and Saviour, they turn to Him with thankful and adoring hearts. Surely such words as those spoken by the Holy Ghost, in Isaiah 12. 4-6, will express their heartfelt joy and gladness.

"Praise the LORD, call upon His Name;
Declare His doings among the people,
Make mention that His name is exalted.
Sing unto the LORD; for He hath done excellent things: this is known in all the earth.
Cry out and shout, thou inhabitant of Zion,
For great is the Holy One of Israel in the midst of thee."

IV. THE TESTIMONY OF MICAH.

Micah the Morasthite prophesied "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah." He was contemporary with Isaiah, but spake not only "concerning Judah and Jerusalem," namely, the Southern Kingdom, but also regarding Samaria as representing the Northern Kingdom; therefore he includes all the Twelve Tribes of Israel.

So in 2. 12 we have the promise of Jehovah:—

"I will surely assemble, O Jacob, *all of thee*;
I will surely gather the remnant of Israel;
I will put them together as the sheep of Bozrah,
As a flock in the midst of their fold:
They shall make great noise by reason of (the multitude of) men."

And again in 4. 6, 7:

"In that day, saith the LORD, will I assemble her that halteth,
And I will gather her that is driven out, and her that I have afflicted;
And I will make her that halted a remnant,
And her that was cast far off a strong nation;
And the LORD shall reign over them in Mount Zion from henceforth, even for ever" (*'ad 'ōlām*).

From which passages we learn that the assembling of Jacob and gathering of Israel shall not be confined to a small, inconsiderable number, but shall be "all of thee."

And still further the promise of this is certain, steadfast, and sure, on the word of Jehovah,

"I will *surely* assemble thee, O Jacob.
I will *surely* gather the remnant of Israel."

And we would suggest that by the names Jacob and Israel the whole of the chosen people is included. Jacob, the natural seed, sunk it may be in infidelity, ignorance and indifference; and Israel, again the natural seed, but faithful, believing, expectant, like the "just and devout" Simeon, "waiting for the consolation of Israel," or like Anna "of great age" looking for redemption in Jerusalem.

Be this as it may, we know from the Word that it is God's purpose to gather together and assemble His nation, His chosen people, in their own land, and that Messiah, the Christ, shall there rule over them during a wonderful age of blessing and peace. But ere that glorious time comes, His people shall pass through a time of sore and grievous trouble, yea, it will be the time of "Jacob's trouble."

As in the past, so in the future.

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion" (4. 11).

But this attitude of the nations arises from ignorance of God's purposes in regard to Israel. So arrogance is born of this want of knowledge.

"But they know not the thoughts of the LORD,
Neither understand they His counsel;
For He shall gather them (in judgment)
As the sheaves of the floor" (4. 12; read also next verse).

We shall find this in greater detail in chapter 5. The chapter begins, it will be seen, with that beautiful prophecy concerning the "coming forth" of Him that is "to be Ruler in Israel," the chosen of God, the anointed of the Father, "whose goings forths (have been) from of old, from everlasting" (*mē 'ōlām*).

This, it will be remembered, was the prophecy pointed out to "Herod the king" by the chief priests and scribes, when he inquired of them "where Christ should be born" (Matt. 2. 3-6).

How appalling to us at this day seems their stupendous blindness, in that they could point to the sure word of prophecy with respect to the place where Messiah should be born King of the Jews, and yet actually and wilfully reject His claims to their loyalty.

Surely an object lesson, and warning to all of us in the present day, lest we also reject those truths which are revealed to us for faith-obedience. Even the most deeply taught of God, the most spiritually favoured child of God needs again and again to send up the heartfelt petition, "Open (unveil) Thou mine eyes, that I may behold (see clearly) wondrous things out of Thy Law" (Ps. 119. 18).

Now this fifth chapter not only predicts the "coming forth" in Incarnation, but speaks also of the future beneficent reign of the Ruler in Israel.

"And He shall stand and feed (*i.e.*, tend, or shepherd, as a flock) in the strength of the LORD, in the majesty of the name of the LORD His God; and they (Israel, His flock) shall abide; for now shall He be great unto the ends of the earth" (5. 4).

Another prophecy of the future glories of Messiah, and pointing again to the peaceful and righteous shepherding during millennial times.

Before this, however, comes that time of stress, anguish, and sorrow. "The Assyrian" shall come into the land, and tread down the palaces. When will this be? Even the commentators cannot reconcile the mention of the Assyrian in verse 5 as referring to the carrying away by Assyria of the Ten Tribes, which was then imminent, or the boastful threatenings of Sennacherib against Judah. And this for the simple reason that

they cannot reconcile either event to what is told us in the immediate context, nay, in this very verse. For we read:—

"And this Man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces . . . . thus shall He deliver us from the Assyrian" . . . (*vv.* 5, 6).

We look in vain at the history of the chosen people for any fulfilment of this prophecy. It certainly did not take place at the taking into captivity of Israel, nor at the threatenings to Judah, nor at the "coming forth" of the Prince of Peace in Incarnation. Therefore most unhesitatingly we look for it in the future. The whole passage compels us to do so. When we see, as we did when considering the somewhat similar passages in Isa. 30. 30-33, and 31. 8, 9, that by the title "The Assyrian," cannot be understood Sennacherib, or any other king or leader of the Assyrian hosts, but that it is one of the names given to the Antichrist that shall arise in the future, all becomes plain, and fits in naturally with other passages of the prophetic word.

Who the "seven shepherds and eight principal men" that shall be raised up against the Antichrist may be, we know not. The time will show, and we must leave it. Certain it is, that Messiah-Jesus Himself will intervene and will vanquish all enemies. "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him" (Isa. 59. 19).

And it is by the sudden appearance of Messiah, and the awful destruction of their enemies that Israel is turned to the LORD, and is received into the New Covenant. We shall, please God, see this well insisted on in passages still to be examined if the LORD will; and therefore we will not take up space by anticipating. If it be urged that we do not find such conversion absolutely stated in this book of Micah, we assuredly do find passages which strongly hint it, and one which definitely states that such conversion shall take place.

Look at the words full of trust and joyful anticipation of the loving kindness of Jehovah:—

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.

He will turn again, He will have compassion upon us;

He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.

Thou wilt perform the truth to Jacob, and the mercy to Abraham,

Which Thou hast sworn unto our fathers from the days of old" (7. 18-20).

What can these words mean but that in the future the chosen people will again be reconciled to God? But assuredly the latter part of 4. 5 places this beyond doubt. Whether we regard the first part of the verse, "For all people will walk every one in the name of his God," as a supposition or as a statement of fact, the latter part leaves no room for uncertainty. Israel, in time past unfaithful to God, worshipping them who be no gods, makes firm resolve,

"And we will walk in the name of the LORD our God for ever and ever" (*le'ōlām ve ad*).

This, we urge, is no hint at conversion, but a firm resolution, a statement of fidelity to God, subsequent to reconciliation to Jehovah, as the passages already quoted fully show.

(*To be continued*).

The Downfall of Apostate Christendom.

To us who have had for many years the privilege of reading and studying *Things to Come*, the suddenness of this present war caused no surprise. From the first issue of the paper in 1894 to the latest in 1915, the trend of this fast closing age has been fearlessly and faithfully placed before us.

That true child and servant of God, Dr. Bullinger, laboured incessantly with voice and pen to point out to all who would listen or read:—"This is the way, walk ye in it." Like his Master he rejected the lukewarm church of Laodicea. That he had many congenial fellow-workers in his ardent, fervid work even a cursory inspection of the Volumes of *Things to Come* proves.

Looking through these volumes of the past two decades we are struck with the vast fund of information placed at our disposal. The world's press, secular and religious, has been sifted, and all things needful for a child of God for information and warning, for a reasonable understanding of the world's moving panorama, are plainly set forth from the immovable, impregnable central point of view:—"Hear, O heavens, and give ear, O earth; For Jehovah hath spoken."

From this focus rays of light and truth are reflected and refracted on man and his numerous efforts for advancement "without Christ and without God."

We have been shown that humanitarian realization (like the elusive *elixir vitæ*) never is in stock, only hoped for and expected, and that the spiritual "Gospel of the grace of God in Christ" has been turned into a second Levitical code.

Solemnly also have we been shewn the final culmination (in "the Man of Sin") of this constant tampering with Spiritism, Eddyism, and kindred existing cults. As this war continues to unroll its dread realities, even a humanitarian optimist must admit that a terrible and unresisting force which maddens whole nations and impels them to mutual slaughter, a dark *imperium in imperio* is now ruling in the earth, whose potentate has been "a liar" and "a murderer from the beginning." The plea in extenuation (given by the projector) of this war is one worthy of "the father of lies" himself; and the constant value of air craft—Zeppelins, dirigible and armoured airships—described by the secular press, is to Christians but a further proof that "the prince

of the power of the air" is the real and controlling generalissimo of the forces.

True, we have had magnificent exhibitions of patriotism and generosity; patriotism without thought of national aggrandizement; generosity without expectation of return. But this gorgeous after-glow of the setting sun is already fading, and the nations (especially the neutral peoples) are preparing "to capture" the trade of the warring powers. For *this* degree of progression also *we* have been warned and prepared.

Militarism has at least a spurious patriotism to offer in justification of its brutality, but "captured trade" has none; for mammon has a solitary heart to which the fractional farthing is as dear as the thousands which stand before it. Under Antichrist, as we know, mammon worship will have attained to such an audacious elevation that none but those who have the mark of the Beast "on their right hands or upon their foreheads" will be able to buy or sell. Then will apply the words of Micah, "Trust ye not in a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." Notwithstanding the illusive "Brotherhood of Man" and "the peace federation of the world" which Humanitarianism so frequently promises; notwithstanding the "smooth things" so willingly preached by an apostate ministry to congregations who "love to have it so," the above warning words conclude with "A man's enemies are the men of his own house" (Micah 7. 5, 6).

Another truth learned from *Things to Come*, and frequently attested by contributors, is that though *everything* in the Scripture *is not about us*, everything is for our learning. The first thing we learn, for it is on the forefront of the Scriptures, is man's failure. In Eden; in wilderness murmurings and longings for the leeks and onions of Egypt's fleshpots, while the tyranny of its iron furnace was forgotten. On Sinai's dread Mount, while God Himself was still there (and His glorious voice but a few short days before had proclaimed, "Thou shalt have no other gods before Me"), at its foot was a people who had "turned aside quickly" to worship the golden calf, who had acclaimed it with the lying words, "These are thy gods, O Israel, which brought thee up out of the land of Egypt."

By several writers in *Things to Come* has it been shown us how Christians have monopolized the blessings of the Hebrew Scriptures and left its curses for God's ancient chosen people.

Here in regard to the incident of Exod. 32. 4, we would fain persuade ourselves that not so would we have spoken or acted. But have we not done so? Search the twenty volumes of *Things to Come*, and read not only what a pope or cardinal claims for his church and himself, but also what Protestant archbishops, bishops, canons, and the clergy of all denominations have said about God and the claims of the Scriptures of truth. Leaf by leaf these Scriptures have been torn out till nothing but the covers remains. Instead of the Bible being the final court of appeal in all spiritual matters, we have surrendered to self-appointed "Higher Critics," upon whom the twilight of dubiety never falls, the right of determining for us "What is truth"? and "Hath God indeed said?" But what is this but the first lie of the first "Higher Critic" when, as a thief, he stole into Eden? And though in this last age it has passed through all schools of quibbling, and is arrived at a height of subtlety audacious in blasphemy, it is one in substance with the first essay of reasoning with God.

"Have not I held My peace even of long time, and Thou fearest Me not" (Isa. 57. 11)? Yea, verily; and the false liberty men thought such silence gave them is well illustrated by two leaflets I have before me. One is entitled "*The Bible God disproved by Nature.*" It is published by the Buddhist Tract Society, which is sending out its books and leaflets by the million.

The language used of what they called the Bible God is too blasphemous to be quoted. It would only distress our readers. Charges of cruelty and malignity, which might with some reason be alleged against Nero, and other monsters of ancient and modern days, are hurled against Him who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The other is an extract from a catechism which the Socialists of New York circulate among emigrants, and is chiefly intended for children:

Q. What is God?

A. God is a word used to designate an imaginary being which people of themselves have devised.

Q. Is it true that God has ever been revealed?

A. As there is no God, he could not reveal himself.

Q. Has man an immortal soul as Christians teach?

A. Man has no soul; it is only imagination.

Q. Did Christ rise from the dead as Christians teach?

A. The report about Christ rising from the dead is a fable.

Q. Should we pray?

A. We should not. By prayer we only waste time, as there is no God. If we are given to prayer we gradually become imbeciles.

"Woe unto thee, Chorazin! Woe unto thee Bethsaida! . . . And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down into Hades: . . . But *I* say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11. 21-24).

"For unto whomsoever much is given, of him shall be much required" (Luke 12. 48).

Shortly before apostate Judaism fell with the fall of Jerusalem, God "in the exceeding riches of His grace, in His kindness toward us, through Christ Jesus," made known to Paul, "the apostle to you Gentiles," "the secret of His will, according to His good pleasure which He hath purposed in Himself," but now with the approaching fall of apostate Christendom, is there anything more which even God can do in love and mercy? As He asked of Israel, "What could have been done more to My vineyard that I have not done in it?" So now to apostate Christendom He points to Calvary's

Cross where alone can be fully understood "the love of God in Christ Jesus our Lord," where alone we can fully know "the love of Christ which passeth knowledge."

Oakland, Cal. E. E.

(*To be concluded*).

Glimpses of the Great Apostle.

As revealed mainly in his own writings.

HERE and there in his Epistles the great Apostle of the Mystery tells us something about himself, and a little more may be gleaned from his two speeches recorded in Acts 22 and 26.

From these sources, limited though they be, we may gather enough to understand something of the feelings in this great man's heart, and to follow the experiences of his eventful life, and so come to form a fair idea of the man himself.

He was a Jew (Phil. 3. 5; 2 Cor. 11. 22), though a free-born Roman citizen (Acts 22. 3: 28). This gave him rights that as a non-Roman he would not have had, and, in studying Luke's account of his life and journeys we find that, on more than one occasion, he used the rights of his Roman citizenship.

He belonged to the tribe of Benjamin (Phil. 3. 5).

His birthplace was Tarsus, in the province of Cilicia (Acts 22. 3).

He was admitted into the covenant by the rite of circumcision on the eighth day (Phil. 3. 5), and appears to have left his native city and come to Jerusalem while still young (Acts 26. 4).

There he was educated under one of the most celebrated teachers of the time (Acts 22. 3), and became a most rigidly orthodox defender of the faith (of the Jews).

Twice he mentions that he was a Pharisee; zealous toward God (Acts 22. 3), and a member of "the most straitest sect of our religion" (Acts 26. 5).

In addition, he was a good citizen (Acts 13. 1 [Rotherham]), doing his duty as he then understood it, towards God and man.

But, when it pleased God to call him by His grace (Gal. 1. 15), a great cleft was made, by his conversion, between the old life and the new.

Frequently, and with sorrow, he speaks of his life and thoughts before his conversion, *e.g.*, in his speech to the multitude in Jerusalem (Acts 22): in his speech before King Agrippa (Acts 26): to the Galatians (Gal. 1. 16): and to Timothy (1 Tim. 1. 12-15).

He magnified the grace that turned the persecutor into one who preached the faith he once destroyed (Gal. 1. 23).

Judging after the manner of men, we might say there was much in Paul's early life to commend, but he, taught by the Spirit of God, knew there was nothing to glory in before God.

With the promptness and decision that characterized him, he went into Arabia (Gal. 1. 17), and there, perhaps, received the special teaching he speaks of in 1 Cor. 11. 23 and 15. 3.

He does not tell us how long he was away from Damascus, but, on his return, he remained three years (Gal. 1. 18).

Then he returned to Jerusalem, his heart's home, where he met the two Apostles, Peter and James (Gal. 1. 18, 19).

At this time he went into the Temple for prayer, and fell into a trance. It is strange that, when recounting this experience, he should say that he saw "HIM." His mind was so full of the One who appeared to him then, that it did not seem necessary to speak of Him by name (Acts 22. 18).

How natural also was his pleading with the Lord, when told his testimony would not be received. Surely, he argues, when they see what a miracle of grace I am, they will listen!

There he received his commission to go to the Gentiles (Acts 22. 17-21).

He obeyed the command of Christ in Acts 1. 8, and, from Jerusalem, he went through the coasts of Judæa, and then out beyond to the Gentiles (Acts 26. 20).

The subject of his preaching was Christ crucified (1 Cor. 2. 2), and the fulfilment of the Old Testament prophecies in that crucifixion, in the resurrection, and in the light which was to be for all people (Acts 26. 22, 23).

During this journey he came into Syria and Cilicia (Gal. 1. 22). No doubt he visited his early home. Whether he was received there, or disowned, he gives us no hint. Some of his kinsfolk certainly were Christians before he was (Rom. 16. 7). Others who are mentioned (Rom. 16. 11 and 21) may have been converted later, and were perhaps themselves the fruit of the Apostle's labour. They seem to have been well known earnest men, some of them "of note among the Apostles."

It appears to have been fourteen years before he visited Jerusalem again (Gal. 2. 1), and, during that time he had indeed been "far hence unto the Gentiles."

Though evidently a man of warm affections, and attached to home and kinsfolk, he remained unmarried for the work's sake (1 Cor. 7. 8). But Timothy took the place of a son to him, being warmly loved, and apparently returning the affection in the same measure (Phil. 2. 19-22; 1 Cor. 4. 17).

From his brief references to himself in his Epistles, we are justified in including the following among his leading characteristics:—

Unselfishness (1 Cor. 10. 33). How little indeed in his life was there of self-pleasing.

Patriotism. He was proud that he was a Jew (2 Cor. 11. 22), and he had a great love for his own people (Rom. 10. 1).

Appreciation of others' labours. Though not given to boasting of his own work, and certainly never overestimating it (2 Cor. 10. 12-15), he loved to boast of the faith and good works of his converts (2 Cor. 9. 2; Phil.

1. 3-7),and rejoiced when God was glorified in them (2 Cor. 9. 13). Yet, if necessity arose, he could maintain his position as an Apostle (1 Cor. 9. 1; Col. 1. 23; Rom. 11. 13), and also use his authority as such (1 Tim. 1. 20).

Independent Spirit. Though he received gratefully the loving gift sent by the Philippians, and showed them how welcome it was (Phil. 4. 10-19), he would take nothing where he felt that receiving a gift would bind him in any way (2 Thess. 3. 8; 1 Cor. 9. 12; 2 Cor. 11. 9).

Thoroughness. The first thought in his life was the work to which he had been called (1 Cor. 9. 16, 17). For it he adapted himself to all circumstances and people (1 Cor. 9. 16-18); to it he gave himself with all earnestness (1 Cor. 9. 25, 26); for love of it he went far beyond others to preach the gospel in regions beyond (Rom. 15. 19, 20). Because he so loved his own work, he had a great desire to help others in theirs (Rom. 15. 25, 56).

Frankness. This is a feature that strikes us. He took his converts into his confidence about his spiritual experiences. They must have felt that the man who wrote to them, though directed by the Spirit of God and endued with gifts and powers above their own, was well able to sympathize with them, as he related his struggles (Rom. 7. 8; Col. 2. 1), ambition (Phil. 3. 7-14), or inmost convictions (Rom. 8. 38, 39). He told them also of his visions (2 Cor. 12. 2), and frankly avowed the reason for the physical trial that was given him (2 Cor. 12. 7), and of the illness that he had which might have turned the hearts of the Galatians from him (Gal. 4. 12-14). He related his persecutions (2 Cor. 1. 8; 7. 5; 2 Tim. 3. 11); and shared his triumphs with them (Phil. 1. 12-19; 1 Cor. 6. 9; 2 Cor. 8. 1, 2).

Method. He was methodical in his work. He planned his journeys carefully (1 Cor. 1. 15, 16), though he was sometimes hindered (1 Thess. 2. 18); and, when so hindered, he provided in other ways for the church (1 Thess. 3. 1, 2).

Capacity for Friendship. This was marked, in spite of something like shyness at times (2 Cor. 10. 1). Many times he mentions his friends, both men and women. For Paul, whom some would have us believe was a woman hater, and one who denied woman her rightful place, had many women friends. He always spoke of them with affection and respect.

There was Priscilla who, with her husband Aquila, "staked her neck," or "went bail" for him: Mary, who bestowed much labour on him. (Did she give the great Apostle hospitality?) Tryphena and Tryphosa, who laboured in the Lord: the beloved Persis, who laboured much in the Lord; Phebe, "our sister," who had succoured him: the mother of Rufus, who was also Paul's mother (either in the flesh, or because she had given him the loving care of a mother): Julia, the sister of Nereus (Rom. 16. 1-15): Eunice and Lois, in whom dwelt unfeigned faith (2 Tim. 1. 5): and Claudia (2 Tim. 4. 21).

How warmly he welcomed the coming of the three from Corinth (1 Cor. 16. 17), and how cordially he speaks of the men who worked with him and were his "friends." There were Crescens and Titus; Luke, who remained with him as the beloved physician, the others having had to leave: Mark, who at first turned back from working with him, but afterwards returned to him, and was spoken of so highly by the Apostle. Tychicus, a beloved brother (2 Tim. 4. 10, 11): Erastus (Col. 4. 7): the man who occupied a high position in Corinth: his three kinsmen: Gaius, from whose house he wrote that wonderful Epistle to the Romans (Rom. 16.21-23): Philemon, who received the model of a friendly letter, and Onesimus the runaway slave who carried it.

What a contrast between Timothy and Onesimus! One, free-born: brought up in the Jewish faith in a pious home; of unspotted character; Paul's fellow-worker in the Gospel. The other, a slave; without any civil rights; a heathen; and, as it appears, a thief, who met Paul in prison. Yet to Paul they are both "son" and "brother" (Philemon 10. 16; 2 Tim. 2. 1; 1 Thess. 3. 2; Col. 4. 9).

Resuming, there was Onesiphorus, who searched for Paul, when in captivity in Rome, until he found him, and continued there the services he had before rendered in Ephesus, being unashamed of Paul's chain (2 Tim. 1. 16-18): the fellow-workers who were a comfort to him—Epaphras, who gave himself to prayer for the church at Colosse: Demas, who, later, with others, caused him heartache (Col. 4. 10-15): and many others are constantly mentioned by the Apostle.

Love for the brethren. This appears in his sorrow over Epaphroditus, when he was ill (Phil. 2. 25-30).

Faithfulness. He was not afraid to speak plainly to his friends if he saw the need, and he rebuked Peter (Gal. 2. 11, 13, 15), even though he was one of those who had set him apart for his special work (Gal. 2. 9); and he clearly warned Timothy against certain dangerous men (2 Tim. 4. 14, 15).

Yet, with all these friends, it is remarkable that the only personal request he made was that a cloak and some books, which he had left behind might be sent to him (2 Tim. 4. 13).

Yet again it is remarkable that, with all these friends, at his first trial there was not one who stood by him (2 Tim. 4. 16). Timothy we know was not in Rome at the time, for Paul wrote to him about the matter. But, though cast down, Paul was not forsaken, and his greatest FRIEND stood by him when he testified for Him before Nero (2 Tim. 4. 17).

Courage. This was another great feature in Paul's character. He fought against strong opponents for liberty of conscience (Gal. 2. 4, 5). He endured all things for the elects' sake (2 Tim. 2. 10), even imprisonment (Eph. 3. 1), and fearlessly desired prayer that he might speak boldly though an ambassador in bonds (Eph. 6. 20).

Surely we can summarize his life and character in no more fitting words than those used by him as he neared the end of his career:—

"I have fought a good fight; I have finished my course; I have kept the faith" (2 Tim. 4. 7).

G. S. C.

Spiritism.

By Mr. W. H. Bacon.

(*Continued from page* 42).

II. Materialization of Spirits.

I have given the quotations in my last paper from two Appendixes of *The Companion Bible* for the benefit of my readers, and would refer them to *The Companion Bible* itself for further light upon the subject.

Knowing what I do of Spiritism, I venture to say that, whereas the purpose of Satan in the first and second irruptions of the fallen angels was to thwart the purpose of God, concerning THE SEED *which is* CHRIST, the next attempt, which is verily near at hand, if not already accomplished, is the bringing into the world "the mystery of iniquity," SATAN manifest in the flesh, THE PERSONAL ANTICHRIST, who will for a time pose as THE MESSIAH, and whom the JEWS will receive as such.

The Antichrist *may* actually be on the earth in person, for he is, I conceive, to be born by the agency of SPIRIT MATERIALIZATION. There would be no difficulty in this, for the same effect was attained in the days of Noah, when "the sons of God (fallen angels) came in unto the daughters of men, and they bare children to them, and the same became mighty men which were of old, men of renown."

That spiritist materialization is no fiction the writer well knows from personal experience before his conversion to God.

Many Christians deny the possibility of materialization on the ground—they say—that materialization is creation and that God alone can create. It is perfectly true that God alone can create, *i.e.*, "bring into being out of nothing," but materialization is the reducing of something which already exists to a state of matter of which our senses can take cognizance, and the Word of God reveals this possibility. I see no reason to doubt the LORD GOD'S LITERALLY "walking in the garden in the cool of the day" (Gen. 3. 8); and spirit materialization is proved by the incident recorded in Gen. 18, "And the Lord appeared unto him (Abraham) in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo! THREE MEN STOOD BY HIM: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, and said: "My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat" (*vv.* 1-8); and in *v.* 16 we read: "And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way."

Here, indeed, was a case of SPIRIT MATERIALIZATION—for although the three persons are called men because they APPEARED in the form of men, they were *de facto* Spirits materialized, and one of them, obviously, the Lord Himself.

In the following chapter (Gen. 19.) we get another incident illustrating the fact of Spirit materialization. "And there came two angels to Sodom at even" (probably two of the three referred to in the previous chapter), "and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground: And he said: Behold now, my Lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast: and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where *are* the men which came unto thee this night" (*vv.* 1-5)?

Here are absolute proofs of the possibility of Spirit Materialization—angels actually appearing and being, therefore, regarded as men, and other cases could be mentioned from the Word of God; the above, however, will surely suffice to prove the truth of what we say.

We would here repeat that Materialization is not Creation, and we trust that what we have written will meet the difficulty of those who deny the possibility of it.

We are, of course, living in a different dispensation to that of Abraham, and since the revelation of God in the person of the Lord Jesus Christ and the subsequent gift of the Holy Spirit, there is no need for the ministry of angels such as obtained in Abraham's day when there was no Written Word,—but the fact that angels (spirits) could and did materialize goes far to prove that spirits—although fallen—may have still the power to materialize and de-materialize, and we think it probable that herein is the meaning of the expression in Jude 6, "the angels WHICH KEPT NOT THEIR FIRST ESTATE, BUT LEFT THEIR OWN HABITATION," their evil object being to cohabit with the daughters of men, which we are thoroughly convinced is the ultimate object of the spirits to-day, not, of course, those who are spoken of in 2 Pet. 2. 4, who are imprisoned, "reserved unto judgment," but another host of rebellious angels who will fulfil the prediction of the Lord in Matt. 24. 37-39.

Perhaps at this point I may be permitted to speak of

what I have personally proved in regard to this subject, knowledge which I acquired at awful cost, prior to my conversion "from darkness to light, and *from* the power of Satan unto GOD." Indeed, through the grace of GOD, in the manifestation of His goodness and mercy to me in October, 1887, in INSTANTANEOUSLY DELIVERING me from demonic possession which had come about through my tampering with Spiritism, I was led by the Spirit of God to true repentance and to follow on to know the Lord, and in the month of August, 1888, it pleased God to reveal His Son in me, and it may well be imagined, therefore, that I am deeply anxious not only to preach the gospel of the grace of God, but also to warn all against the diabolical evil of Spiritism—Spiritualism so-called—but which in dread reality is DEMONISM, root and branch.

I was "religious" from my youth up, and sincerely so, and knew that I was *a* sinner, but not *the* sinner, although miserable indeed, and still I hoped for heaven at last, through the BLOOD of the Lord Jesus Christ, and longed to be better than I was, but I did not know the extent of the depravity of a LOST AND RUINED SINNER until the Lord gave me over to Satan that I might learn the extent of my sinfulness and guilt. Still I know that it was the Spirit of God that was dealing with me from childhood, giving me longings and aspirations for HIMSELF, but the "forms" of religion did me no good, whether infant sprinkling, or confirmation, or adult water baptism by immersion, of all of which I was the subject. None but the Lord Himself can do a helpless sinner any good. He is *the* Helper of the helpless, *the* Hope of the hopeless, *the* Saviour of the lost.

In the state in which I was, it was little wonder that I was easily beguiled into Spiritism by a "religious" aunt, in whom I had then great confidence, as being assuredly a good woman. She had lost a son, and upon my paying her a visit she amazed me by stating that she had attended a "séance" where she was able to communicate with him. Up to that point of time I had looked upon "Spiritism" as mere trickery, and had laughed to scorn those that were duped by it, but now my curiosity became aroused, and I spent much time and money in probing the subject and in attending séances; and I affirm that, under conditions which cannot for one moment be questioned, I have seen miracles wrought—not a few—and materialization of spirit in the process, and de-materialization also.

I have seen materialized spirits purporting to be dead friends but still "alive," and I have PROVED THEM TO BE merely LYING SPIRITS, and not the deceased persons whom they pretended to be.

I need not here go into details, for the readers of *Things to Come* are sufficiently acquainted with the Scriptures to know the state of the dead that they ARE dead; so dead, indeed, that the dead know not anything, as it is written: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun" (Ecc. 9. 5-6) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither THOU goest" (*v.* 10), meaning verily THE MAN, and not merely his body as some affirm.

How then can it be said, in view of these Scriptures, that the dead are alive? The word of God does not say so, and they who say otherwise make God a liar, and uphold Spiritism, perhaps unwittingly and unconsciously, nevertheless supporting the lie of Satan, "Ye shall not surely die" (Gen. 3. 4).

Spiritism in its present phase could not exist a single day, if all believed the Word of God concerning them that "sleep"—neither could Romish purgatory—but as long as men prefer Satan's lie to God's truth, Spiritism will grow and develop until it covers the earth, as it did in Noah's days.

There will be no "life from the dead," wicked or good, until Resurrection, and that the dead will be raised, "Some to everlasting life, and some to shame and everlasting contempt," is assured us by the Word of God (Dan. 12. 2).

(*To be continued*).

Question and Answer.

QUESTION No. 418.

A Friend (Scotland). Some persons teach that a covenant was made between the Father and the Son for man's redemption. Can you direct me to the Scripture upon which this idea is founded?

We cannot, for we know of none. There is a great deal about covenants in the Word of God but, as far as we can see, they are all either between God and man, or between man and his fellow-man. The Old Testament word for Covenant is *b'rith*. It occurs about 280 times, of which more than 200 describe God's covenants, and the rest man's. The latter are sometimes rendered by the word "league." In the A.V. there is no other word rendered covenant, so the Reader who has a good English Concordance can find all the places where God's covenants are referred to. The first is His covenant with Noah, to preserve him in the ark (Gen. 6. 18); and the second that with Noah and the three earth tribes, of which the rainbow was a token (Gen. 9. 9-16). Then we have the well-known covenant with Abraham (Gen. 15. 18), renewed (Gen. 17. 7) when circumcision was ordained as the token; and continued to Isaac and Jacob. Next came the Sinaitic covenant (Ex. 19. 5), when Israel was so foolish and ignorant of their own hearts as to enter into the engagement "all that the Lord hath spoken we will do." Many of God's ordinances are called covenants:—the Sabbath (Ex. 31. 16); the Shewbread (Ex. 24. 8); the command with reference to Jericho (Josh. 7. 11). There is God's ordinance with reference to the portion allotted to Aaron and his sons, out of the offerings of the children of

Israel, called a covenant of salt for ever (Numb. 18. 19); and the covenant of peace with Phinehas, even the everlasting priesthood, because of his zeal for his God (Numb. 25. 11-13). There is a beautiful reference to this and the action of the tribe of Levi (recorded in Ex. 32. 26-29) in Mal. 2. 4-6.

With David the Lord made an everlasting covenant regarding the throne (2 Sam. 23. 5); and in Isaiah, Jeremiah, and Ezekiel the promises upon which is established the new covenant, called in Hebrews "the better covenant," are fully set forth. These are all the covenants, as far as we know, referred to in the Old Testament, as made by God. They are all unconditional, except the Sinaitic covenant, where Israel took upon themselves obligations which they speedily showed they were utterly unable to fulfil.

The three outstanding covenants are those with Abraham and with David, and the new covenant which really may be regarded as a supplement to, or development of, the other two, to secure a righteous seed in whom the others might be realized.

In no one of these covenants have we been able to discover one between the Father and the Son.

When we turn to the New Testament we find the word covenant is *diathēkē* which occurs 33 times, and in the A.V., is translated 20 times "covenant," and 13 times "testament." In the R.V. it is translated "covenant" in all places except Heb. 9. 16, 17. There is no reason, as far as we can see, for this exception.

The new or better covenant is referred to 15 times, *viz*:—Matt. 26. 28; Mark 14. 24; Luke 22. 20; Rom. 11. 27; 1 Cor. 11. 25; 2 Cor. 3. 6; Heb. 7. 22; 8. 6, 8, 10; 9. 15; 10. 16, 29; 12. 24; 13. 20. The covenant with Abraham is referred to in Luke 1. 72; Acts 3. 25; 7. 8; Gal. 3. 17.

Heb. 8. 9, 9; 9. 4, 4, 20; Rev. 11. 19, refer to the Sinaitic covenant. It may be noted that the A.V. uses "covenant" in Heb. 9, 4, while in Rev. 11. 19 it reads "testament," both passages referring to the Ark. Of the remaining passages, Gal. 4. 24, refers to the Sinaitic as as well as the better covenant; Rom. 9. 4; 2 Cor. 3. 14; Eph. 2. 12; have a general reference, while Heb. 9. 15 may refer either to the Abrahamic or the Sinaitic, and Gal. 3. 15; Heb. 9. 16, 17, deal with the meaning and character of a covenant generally.

From Gen. 15. 9-18; Jer. 34. 18; Heb. 9. 15-20, as well as the fact that the Hebrew expression for "make a covenant" is "cut a covenant" it is clear that every covenant was ratified by blood. What part did the Lord Jesus Christ take? Was He not the victim, whose blood was shed to ratify the new and better covenant?

That Jehovah, in answer to Abraham's appeal, should condescend to bind Himself by a covenant, just as He afterwards bound Himself by an oath (Gen. 22. 16, 17, cp. Heb. 6. 13-17), is intelligible; but that the Father should need to bind by a covenant that beloved Son in whom He always delighted, and who, when He came into the world cried, "Lo I come, to do Thy will, O God," and who testified, "I do always those things that please Him; and, under the awful shadow of the Cross, said, "Not my will but thine be done," is, it seems to us, truly incomprehensible.

Signs of the Times.

JEWISH SIGNS.

A LOUD note of dissatisfaction is sounded by the *Jewish Chronicle* in a review of the past two years of the tenure of office of the Chief Rabbi. The condition of Anglo-Jewry is considered unsatisfactory, and the counsel given in Ex. 14. 15, "Speak to the Children of Israel that they go forward," is urged as the best solution of the problems besetting the Jewish Nation. We are reminded that following this counsel resulted in the safe passage of the Red Sea, and it is hoped that if a "going forward" takes place now, deliverance will ensue.

But though the writer of the article thus refers to Exodus, and reminds his co-religionists that they are "people of the Book," he fails to realize the cause of the potency in the command of Ex. 14. 15, as compared with the same words which he exhorts the Chief Rabbi to take upon his lips to-day.

Then those words were the command from Jehovah to His People because they had cried unto Him (Ex. 3. 7, 9), accepted His appointed leader (Ex. 3. 18), and worshipped (Ex. 3. 31).

But we fail to detect any counsel in this article to turn to Jehovah, and His appointed Leader is still set aside and rejected (John 1. 11).

A "forward movement" under these conditions will approximate more closely to that of Ex. 14. 23,—an advance which the Lord had to "overthrow" (*v.* 27).

RELIGIOUS SIGNS.

In a recent issue of the *Fortnightly Review*, in an article on the Vatican and the War, Mr. Robert Dell draws attention to the efforts of the Papacy towards the recovery of Temporal Power, and the regrettable action of the British Government in allowing itself to be duped into sending a Minister Plenipotentiary to Rome to put the case of the Allies before the Pope. As far as we are aware no protest on the part of any political body has been uttered against this departure from what has been the constitutional practice since 1689. These are days when we need to take to heart Jehovah's searching question to Jehoshaphat, "Shouldest thou help the ungodly, and love them that hate the Lord" (2 Chron. 19. 1)?

In Dr. Bullinger's pamphlet, "A lesson for our Times" (one penny) the disastrous effects of "affinity with idolaters" is clearly set forth. It brought "wrath from before the Lord" upon the King of Judah, and we need to pray that the eyes of those in authority in our own land may be opened, and that the later words of Jehoshaphat, in whom some "good things" (*v.* 3) also were found, may be remembered. "Take heed what ye do: for ye judge not for man, but for the Lord . . . wherefore let the fear of the Lord be upon you" (*vv.* 6, 7).

Editor's Table.

A Friend writes:—"The latest issue, No. 57, of *The Bible League Quarterly* is an admirable production in defence of the truth of the Sacred Scriptures. Its fearless exposure of the poison scattered the world over by German and British Higher Critics is most commendable. This little Quarterly should be welcome in every Christian household."

We heartily endorse this opinion, and may add, in reference to the quotation on p. 11 from *Figures of Speech used in the Bible*, which is now out of print, that, should our Readers want to look up this important exposition, it is to be found also in Dr. Bullinger's excellent pamphlet on *The Inspiration and Authority of Holy Scripture*, price one penny, obtainable from Miss Dodson.

E. J. W. Surrey. The paper you send us is sad reading indeed. That any Christian, Minister or otherwise, should write, "the question of life beyond the grave, of actual intelligent existence in the world of spirit has passed out of the sphere of mere opinion; and, as an accepted fact, we can confidently assert that our friends who have 'gone before' are in the closest association, though unseen, with the things which engrossed them when in the body," shows deplorable ignorance of what Holy Scripture has to say on this subject. Its testimony is that the dead are dead; that they know not anything (Eccl. 9. 5), and sleep in the dust of the earth (Dan. 12. 2) till the voice of the Son of Man calls them forth to resurrection. To say "we do not die, but pass onwards to the regions beyond" may be in accordance with the statement of the father of lies in Gen. 3. 4, but directly contradicts the inspired Word. You are right in attributing such statements to the teachings of demons, and they call for a protest, as you say, from those who hold that death is death and that resurrection is necessary to life.

REVIEWS.

"THE NEW CREATION AND THE OLD," or The Ways of God in Grace by E. W. Bullinger, D.D. One Penny. (Miss Elizabeth Dodson, Bremgarten, North End Road, Hampstead, London, N.W.)

This admirably clear little pamphlet, which has already passed through several editions, should be in the hands of every one of our Readers at the present moment, when the fate of our soldiers and sailors who have fallen in battle, and the question whether death in defence of one's country affects future destiny, are being so widely discussed in leading articles and widely disseminated pamphlets.

Its sub-title—The Ways of God in Grace—sufficiently indicates its scope, and it sets forth with remarkable clearness, by the aid of striking Biblical illustration, the successive steps in the important change commonly known as "conversion."

Though there is much in it for the child of God; there is also very necessary instruction for those who are still strangers to an experimental knowledge of salvation.

We believe that its wide distribution at the present time, when the enemy of souls is evidently seeking to obscure the great truth expressed in 2 Cor. 5. 17, would be of incalculable benefit.

"SHALL SO COME": A plea for faith in the pre-Millennial Advent of the Lord Jesus Christ, by John Overton, Marshall Bros. Price One Penny.

We are glad to recommend to the notice of our readers this useful little pamphlet. It is divided into three chapters:

(1) His Appearing and His Kingdom.

(2) The Coming of Christ in relation to the Church.

(3) The Coming of Christ in relation to Israel and the World.

The first chapter occupies just half the pamphlet, and five conclusions are reached, *viz.*:—

(1) That the expectation of the gradual advancement and conversion of the world is without Scriptural authority and opposed to Scripture teaching.

(2) There can be no Millennium till Christ comes.

(3) Christ may come at any time.

(4) Christ's Kingdom is to be . . . when He will directly and absolutely rule, not holding His power and authority, in a measure, in abeyance, as now.

(5) This Kingdom is to be established at His Second Coming.

Chapter 2 is very brief, and without any attempt to divide the earlier and later Pauline Epistles.

Chapter 3 is very largely occupied with the Jew, but reference is made also to such world conditions as characterize the period dealt with.

The statements throughout are moderate and clear, and Holy Scripture is quoted with a fulness which is convincing. Foundation facts are treated of, and the whole outline is admirably adapted to those commencing the study of this important subject.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
Anon (Surrey)	5	0	0
Anon (Herts)	5	0	0
E. E. (U.S.A.)	2	0	6
P. L. (Sussex)	1	0	0
E. H. T. (Kent)	0	10	0
A. M. (London, W.)	0	4	0
Anon (Brighton)	0	2	6
W. J. M. (Sussex)	0	1	0

(*Late Editor's Publishing Fund.*)

E. H. T. (Kent)	1	0	0
R. D. (Cornwall)	0	15	9

"*Barbican Mission to the Jews.*"

P. L. (Sussex)	1	0	0

(*Breton Evangelical Mission.*)

E. H. T. (Kent)	0	10	0

THINGS TO COME.

No. 252. JUNE, 1915 Vol. XXI. No. 6.

Athaliah and Jehosheba.

BY THE LATE DR. BULLINGER.

"Behold, the King's Son shall reign" (2 Chron. 23. 3).

IN the course of our Sunday Lessons many interesting chapters are necessarily left out, so that the Old Testament may be read in the course of the year. But "Whatsoever things were written aforetime were written for our learning" (Rom. 15. 4). All are necessary, all useful and "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3. 16). The righteousness in which the child of God has to be instructed is not his own but the righteousness of God, the righteousness whom the Holy Spirit calls "The Lord our Righteousness." All Scripture is given by inspiration of God and testifies of Christ. If we cannot see Christ in the Scriptures it is not because He is not there, but because of our ignorance.

I. To begin with we must understand the *history*. Athaliah was the daughter of Ahab, she married Jehoram the King of Judah. This was entirely opposed to God's will and we see the effects. "He walked in the way of the kings of Israel, as did the house of Ahab, for the daughter of Ahab was his wife, and he did evil in the sight of the Lord" (2 Kings 8. 18). And when Jehoram died we see the same thing in Ahaziah, "he walked in the way of the house of Ahab, and did evil in the sight of the Lord, for he was the son-in-law of the house of Ahab" (*v.* 27). Ahaziah having "joined affinity with the house of Ahab" had to share its judgment, and he and his brethren fell before Jehu.

Note the three unholy alliances or unequal yokes which convey solemn lessons. (1) Marriage (2 Chron. 18. 1; 21. 6). (2) War (18. 2-34). (3) Commerce (20. 35, 36). Now the danger of unholy alliances is very great in the present day. We are asked to join all sorts of "good works," to adopt all sorts of plans, to utilise all sorts of schemes, but we must look well to our goings, for all is not right that seems right. Satan is a subtle serpent, and is sometimes transformed into an angel of light, and we are in danger of being deceived by him. Union has always been Satan's plan, and separation God's plan, from the days of the Tower of Babel to the present day. Israel was to be a separate nation. "Come out from among them, and be ye separate, saith the Lord." We must remember that separation is the essence of holiness.

II. Athaliah was filled with the cruel spirit of her father's house: she lent herself to Satan to do his work, but their objects were not the same. *Her* object was to usurp the throne herself. *Satan's* object was to destroy the promised SEED. "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3. 15). All Satan's seed hate God's word, God's way or God's work, and this was so from the beginning. We have the "Fall" in Gen. 3, and in Gen. 4, we see art, science, and politics without God. The oldest book in the Bible tells of this enmity in certain "which said unto God, depart from us" (Job 22. 17). So the purpose of the enemy has ever been to frustrate the purpose of God and destroy the faith of His people. God had promised to David that He would build up his throne . . . and establish his seed (2 Sam. 7 and Ps. 89). Hence Satan's object here. "Athaliah . . . destroyed all the seed royal" (2 Kings 11. 1); or thought she did. Satan had tried this plan in Egypt (Ex. 1); and later on he tried it in Persia (Est. 3. 13), and in Bethlehem (Matt. 2). But the Lord bringeth the counsel of the heathen to nought . . . . the counsel of the Lord standeth for ever" (Ps. 33. 10, 11).

God is over all, His promise had gone forth (2 Chron. 23. 3). His Word cannot fail and faith in that word will in due time be justified. His promise will be fulfilled, and every enemy be confounded.

III. Satan had done his utmost, but where man ends God begins; Satan can kill, but God can make alive. So at the moment when the hopes of the house of Judah were crushed and seemed lost, Jehovah was watching over them, mindful of His Word, and the true heir was preserved. "Athaliah . . . . destroyed all the seed royal." Yes, she *thought* she had, it is her *thought* that is expressed in *v.* 1; but in reality it was not so; the true heir was rescued "from among the king's sons which were slain" (*v.* 2). So the Lord Jesus was rescued "from among the dead." Joash was hidden in the House of God on earth, Christ is hidden in the Father's House on high.

IV. In Athaliah sitting on the throne of David we have an illustration of the present position of the world with reference to the death of the Lord Jesus. When the religious Jew joined hands with the godless Gentile, then king and subject, priest and people were united to shed the blood of the Son of God, the Heir of the world (Acts 4. 26, 27). The whole world was represented there, but Satan was the instigator of the deed. Satan missed Him at Bethlehem, he was defeated at the Temptation, he was baffled at Nazareth, but at the Cross he seemed to triumph. But no! He did not take the Saviour's life. "No man taketh it from Me, but I lay it down of Myself," He said (John 10. 18). He accomplished that which the Father had given Him to do. In appearance Satan triumphed, but the determinate counsel and fore-knowledge of God was fulfilled (Acts 2. 22, 23).

V. Now look at Jehosheba. In her we have a beautiful illustration of the church of God. She was

apparently hidden with Joash from the fury of Athaliah. "Ye are dead, and your life is hid with Christ in God" (Col. 3. 3). The Church hidden with Christ, and Christ hidden with the Church. The eye of Jehosheba rested on the true and living Heir, and was occupied wholly with Him in the heavenlies of hope; she looked not at the things which were seen, but at the things which were not seen. And here let us ask what was there in common between Jehosheba and Athaliah? What sympathy or concord? Could Jehosheba take any part in the schemes and plans of Athaliah for ruling the Kingdom of Judah? Could she be actuated by Athaliah's principles, could she assist her or accept her assistance or have any fellowship with her? No! nor can any one whose lives are hidden with Christ and who are one with Christ. How can we have any joy where the Lord Jesus is ignored. Athaliah was a murderess and a usurper, her garments were stained with the blood of the sons of David. Besides, Jehosheba knew that the moment the true Heir was revealed, the hidden King proclaimed, the usurper would be hurled from the throne. His appearance would be her death-blow. Therefore she was content to wait for the appointed time.

The application is so clear that the words of the one apply with equal force to the other. Whole-hearted separation from the world is the duty and privilege of every Christian, not only in its sins and follies, but in its spirit, its principles, its plans, its schemes, its ways and its maxims (2 Cor. 6. 14-17). The sufferings of this present time are but for a moment, it is only "a little while," so we may be content to wait. The seventh year is at hand, the year of rest, the Sabbath keeping that remains for the people of God. Therefore, "Love not the world, neither the things that are in the world" (1 John 2. 15, 16). The first blast of the last trumpet will be the death knell of all that is *in* the world and *of* the world.

VI. But there is another person in the story, Jehoiada. He was the high priest, the husband of Jehosheba. He sets forth, therefore, the priestly work and the other part of the work of Jehosheba. In Jehosheba we see the heart resting in love with the king, the life hidden with the king. In Jehoiada we see faith in activity for the king, the life working for the king. The affections of the wife were gathered round the person of the hidden king; the faith of the husband was energetic in gathering loyal souls for the king and preparing for his manifestation. He illustrates most powerfully the activities of the Church of God in preaching a crucified, but risen, glorified, and coming King and Saviour. Jehoiada is bold in his God for Joash the rejected one, and in him the Holy Spirit presents us with a gracious description of the faith which stands in the power of God and rests on the word. What was the burden of Jehoiada's message? "Behold the King's Son shall reign, as the Lord hath said of the sons of David" (2 Chron. 23. 3). How wonderful! How blessed! Yes, "He showed them the King's Son" (2 Kings 11. 4).

The whole question now is one of loyalty. First, life and union, with the King, then faith in Him, love for Him, hope towards Him, and LOYALTY to Him. This is a very precious aspect of our position in the world. This is the all-powerful test. Can I do this and be loyal to my Lord? Is this or that consistent with loyalty? There are only the two parties, the usurper's and the rightful king's, the parties of David and Saul; the world and the Father, whose one attitude towards the world is that of awaiting His appointed time for His Son to reign. We are on one side or the other. There is nothing but judgment, overwhelming judgment for those who are not on the king's side. Can we not say to the rejected One, "Lord, the world is guilty of Thy death, the world thinks that Thou art dead, but I know Thou art alive, and that Thou art coming again; I am on Thy side; I trust in Thee and in Thy righteousness only, I would be loyal to Thee; by faith I come to Thee; I rest in Thy word, 'Him that cometh unto Me I will in no wise cast out'; I rejoice in Thy work; I confide in Thyself; I wait for Thy return. Every needful step having been taken, everything provided for (2 Kings 11. 10), all made ready, the seventh year came, and now Joash the rightful heir is brought forth from the hidden place. He is revealed in the glory of the Father's house, and he is surrounded by all that had been king David's (2 Kings 11. 10-12).

This was a day of great joy and gladness to Israel, to Jerusalem, to all who waited for Him. Faith was now rewarded, the promise was fulfilled that the King's Son should reign (2 Chron. 23. 3). But if it was a day of light and joy to all who had sided with Joash during his rejection, it was a day of darkness and gloom and terrible despair to Athaliah and all who sided with her. The day of vengeance was come. Thus closed the six years of Athaliah and all her deluded followers. What a solemn foreshadowing of the doom of this guilty world and of all who are willingly ignorant that its true King is alive, and who refuse His mercy, reject His grace and despise His coming glory! The scene being cleared of the usurper, the King is peacefully, gloriously and triumphantly placed on the throne of David (*vv.* 19, 20).

What solemn words. "The people of the land rejoiced, the city was quiet." WHEN? "After they had slain Athaliah with the sword" When shall the groaning creation rejoice? When shall the whole earth be in quiet? When the usurper shall have been cast out. When judgment shall have cleansed the earth of all his works. Could Joash reign in fellowship with Athaliah? Impossible. The one must be cast out before the other can sit on His rightful throne. When the Antichrist is taken and cast down, when Satan is bound, *then* "The Prince of the Kings of the earth" will ascend the Throne of Righteousness, and reign over a redeemed and glorified creation, Let us live for that glorious day, let us look for it (Phil. 2. 9-11), let us long for it (1 Cor. 15. 25-28), hidden with Christ, yet working for Him, loyal to Him, till He shall come again.

The Restoration and Conversion of Israel.

By Rev. Geo. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 53).

IV. The Testimony of Micah (*continued*).

But not only does Micah tell us of the events and happenings connected with the restoration and conversion of Israel, and the righteous rule of Messiah; he also takes us still further, and, if the interpretation of *vv.* 7, 8, following those in chapter 5, which we considered in our last article, be correct, gives us a glimpse of what that people shall become, and how they shall be regarded among the nations of the world, when the Lord shall have dealt graciously with them.

We commend the thought to our readers that *v.* 7 speaks of Israel as being a blessing to the families of the earth, and we suggest that, by becoming the glad messengers of God's goodness and mercy to the nations, "the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Dew and showers! Both emblems of the blessing of Jehovah. Says dear old Cruden, "Dew is a small rain, which, falling on the ground in the morning, doth keep it moist, and make it fruitful. In warm countries, and in places where it rains but seldom, the night dews supply in some sort the want of rain. And, therefore, the bestowing of it is a blessing from God."

It is a symbol of Divine goodness. Thus Gen. 27. 28.

"Therefore may God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine."

Thus spake Isaac when blessing Jacob.

It was the dew which introduced, if we may so put it, the manna which God gave from heaven (Ex. 16. 13, 14; Num. 11. 9).

Moses, when pronouncing blessing on the tribe of Joseph, exclaimed,

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath" (Deut. 33. 13).

Brotherly love and concord are compared to dew in Ps. 133. 3. And so the Lord promises to bless Israel, "I will be as the dew unto Israel" (Hos. 14. 5).

And "showers" are always associated with blessing; not devastating relentless torrents of deluging rain, but gentle, quiet, fructifying drops of water, moistening the earth, and causing it to bring forth and bud.

"Thou makest it (the earth) soft with showers,
Thou blessest the springing thereof" (Ps. 65. 10).

So in the song of Moses (Deut. 32. 2).

"My doctrine shall drop as the rain,
My speech shall distil as *the dew*,
As the small rain upon the tender herb,
And as *showers* upon the grass."

So of the King's Son, the true Solomon, the Prince of Peace, we read (Psalm 72. 6),

"He shall come down as the rain upon the mown grass,
As showers that water the earth."

And so in the future restoration of Israel, "And I will make them and the places round about my hill a blessing;
And I will cause the shower to come down in his season:
There shall be showers of blessing" (Ezek. 34. 26).

We conclude, therefore, that this seventh verse describes the holy people as they will then be, a blessing to the whole earth, in that it declares that "the remnant of Jacob shall be as dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

If verse 7 describes the peaceful mission of Israel among the nations, the eighth verse in no less manner pictures them as a power among the peoples of the world. It is the fulfilment of a prophecy of many centuries ago.

"And all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee" (Deut. 28. 10); "For the Lord thy God blesseth thee as He hath promised thee . . .
And thou shalt reign over many nations, but they shall not reign over thee" (Deut. 15. 6).

See also Isa. 49. 23, and this eighth verse of Micah 5.

"And the remnant of Jacob shall be among the Gentiles in the midst of many people,
As a lion among the beasts of the forest,
As a young lion among the flocks of sheep;
Who, if he go through, both treadeth down,
And teareth in pieces, and none can deliver."

But the climax is reached in that wonderful description of the millennial condition of spiritual supremacy in chapter 4. 1-3, and Isa. 2. 1-4, both prophecies independent and supplementary. Both testify to

1. The supreme exaltation of Messiah's rule (*v.* 1).
2. The great desire of all nations for instruction in the way of the Lord (*v.* 2).
3. The righteous judgment of the Lord, resulting in universal peace among nations (*v.* 3).

To which are added by the word of the Lord in Micah:

4. Peace and security to Israel (*v.* 4).
5. A walk in the true knowledge of God implying emphatically thereby previous conversion (*v.* 5).

"And we will walk in the name of the Lord our God for ever and ever (*l^e ōlām va ed*).

V. The Testimony of Jeremiah.

We come now to the writings of Jeremiah of Anathoth, to whom the Word of the Lord came in some fifty-one prophetic portions. Jeremiah's prophecy is dated (1. 2,3) as being "in the days of Josiah . . . in the thirteenth year of his reign. It came also in the days of Jehoiakim

the son of Josiah . . . unto the end of the eleventh year of Zedekiah . . . unto the carrying away of Jerusalem captive in the fifth month." The thirteenth year of Josiah was 518 B.C. The eleventh year of Zedekiah was 477 B.C. Therefore the whole period covered by Jeremiah was forty-one years." (See *Companion Bible*, Vol. IV., p. 1015).

He was the last prophet, therefore, preceding the carrying away into captivity to Babylon, by Nebuchadnezzar, of Judah and Jerusalem, 115 years after the Ten Tribes of Israel had been carried away into Assyria by Shalmaneser. So Israel being quite out of the way, and only Judah and Benjamin remaining in their own land at the time of his prophecies, we should expect that Jeremiah would confine any predictions of a future restoration to those two tribes only. And yet we find that such is by no means the case; for not only does the prophet mention the Ten Tribes of the house of Israel, but he is most careful to distinguish between Israel and Judah in connection with future restoration. A fact which impresses upon our minds that such a combined restoration must be still future, seeing, as we endeavoured to show in our Introduction, that the Ten Tribes of Israel were not included in a truly representative number in the return of Judah from Babylon.

We will now look at portions of two chapters, taking them together as they are connected by two references common to each. The first is to the glorious Person of BRANCH (23. 5 and 33. 15); the second to Justification, as we may term it, by BRANCH, "The LORD our Righteousness" (23. 6 and 33. 16), one of the most gracious of the ten Jehovah titles. But let us look at the chapters themselves.

Take 23. 5-8, "Behold the days come, saith the LORD." An expression occurring six times in this book of Jeremiah and *always* with respect to a time that is still future even in our own day. Reference to them will show that they speak of

1. The future rule of a king (23. 5).
2. Restoration from all countries (23. 7).
3. The bringing again "the captivity of my people ISRAEL and JUDAH" (30. 3).
4. The human and animal inhabiting of the land (31. 27).
5. The NEW Covenant "with the house of ISRAEL and with the house of JUDAH" (31. 31).
6. The building of the city from one definite point to another definite point (31. 38).

All this we maintain is still future, and not dependent on the uncertain fallible word of man, but on the sure and certain promise of Jehovah. In each case the words are, "Thus saith the LORD."

I. Well, the first thing asserted in 23. 5 is that the LORD will raise unto David a righteous ruler. "I will raise unto David a righteous Branch (*Tsemach*); and a King shall reign and prosper, and shall execute judgment and justice in the earth (*eretz*)."

What can this verse refer to other than the future rule of Messiah over the restored and forgiven people? We saw plainly in dealing with the two prophecies of Isaiah concerning BRANCH, that the reference can only be to our LORD Jesus Christ Himself, to whom the LORD God shall give "the throne of His father David." And so here He is raised "unto David."

The latter part of the verse also emphasizes the fact that His rule is first and foremost in connection with the land. For we venture to translate *eretz* (the word here) not "earth," but "land," and so bring it into conformity with the parallel passage in 33. 15, where the word is translated "land." For while not for one moment seeming to deny that in the future God's Anointed will reign over the whole earth (See Dan. 2. 39; Zech. 14. 9), still it is first and foremost He is presented to all mankind as the "Ruler in *Israel*" (Micah 2. 2). And what can be more fitting and proper than that the seat of government should be among the chosen Race—Jerusalem the great metropolis of the earth, a joy and a rejoicing as the city of the great King.

II. The next particular given to us is that in that future time of blessing Judah and Israel, the two houses or kingdoms, the Twelve Tribes, shall be united again and share the same blessings.

"In His days (that is in the days of the BRANCH) Judah shall be saved,

And Israel shall dwell safely" (23. 6).

Surely this scene depicts a restored and happy people. dwelling in tranquillity and peace. All the past sufferings, many and poignant as they have been, forgotten in the joy of the present. "Weeping may endure for a night, but joy cometh in the morning." And the chosen people look back and rejoice in the LORD. Their prayer of sorrow and mourning has been heard: "Turn again our captivity, O LORD, as the streams in the south." And the gracious and loving God *has* turned again their captivity, and brought them back from their wanderings among the peoples of the earth. It is a great deliverance, a marvellous restoration. No wonder that the "Chosen Vessel" should exclaim, "What shall the receiving of them be, but life from the dead" (Rom. 11. 15)?

The two hundred and fifteen years of Egyptian bondage will seem almost as nothing when compared to hundreds of years of dispersion and wandering among the nations. Even the LORD regards it in this light, So we read, "Therefore, behold, the days come, saith the LORD, that they shall no more say, the LORD liveth which brought up the children of Israel (twelve tribes) out of the land of Egypt; *but*

The Lord liveth which brought up the seed of the house of Israel (taken in the widest sense, *i.e.*, the twelve tribes, all Israel), out of the north country, and from ALL countries whither I had driven them, and they shall dwell in their own land" (23. 7, 8).

But what is the foundation of their joy and rejoicing? It cannot be the mere fact of their restoration, for that in itself, apart from the assurance of Jehovah, was no guarantee that they should not be dispersed again. Do we not rather find it in the latter part of the verse which speaks of the salvation of Judah and the safety of Israel?

"And this is His (BRANCH's) name by which He

shall be called THE LORD OUR RIGHTEOUSNESS." In Him is true Salvation, in Him is true safety! Assuredly the change which shall have come over Israel will be great, when they shall hail the LORD as their righteousness. These people who, in the past ages, down the centuries of time, had boasted of their own righteousness, who had thousands of years before by the mouths of their ancestors declared their willingness to keep the Law ("All that the Lord hath spoken we will do"); Who, "being ignorant of God's righteousness and going about to establish their own righteousness had not submitted themselves to the righteousness of God," are now brought to submission by the revelation of Messiah. Was ever such a wonderful case of true conversion to the LORD?

And in bringing this article to a close, let us note how in the person of the glorified LORD and Saviour the Jew and the Gentile meet.

The "LORD OUR RIGHTEOUSNESS" is the present joy and hope of His people among the Gentiles.

"But of Him are ye in Christ Jesus, Who of God *is made* unto us wisdom and RIGHTEOUSNESS, and sanctification, and redemption" (1 Cor. 1. 30).

The glory and rejoicing of His peculiar people will be when they shall be turned to the Lord, and be found in Him, not having their "own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." May God be praised that He is indeed

THE LORD OUR RIGHTEOUSNESS!

"I see in the earliest Church History the religion of freedom in conflict with the Imperial power. Luke shows the conflict beginning at Christ's birth. The strange situation in which He was born was caused by an order of Augustus, a world-wide order expressing a vast force that moves through many centuries of history and always makes for slavery. The worse side of Imperial policy, as embodied in that order, drove Mary from Nazareth to Bethlehem. And what was the result? Only the fulfilment of the ancient truth and prophecy that in Bethlehem, the humble village, which was the centre of old Hebrew tradition, there must be born, when the fulness of the time was come, the King of the Jews and the Saviour of the world. Autocracy compasses its own destruction, and the freedom of the Divine will works out its perfect expression through the autocrat's error. The episodes in the first and third Gospels, describing the circumstances of the Saviour's birth, are of the highest importance; Luke sets the event in relation to the tides and forces of Imperial world-history; and Matthew describes how the traditional wisdom of Asia recognized the new-born King. On the other hand John says nothing about such mundane matters, because his thought moves on a far higher plane, and his eye is fixed only on the infinite Divine nature; while Mark restricts himself to recounting what he had learned about the public career of Jesus as a Teacher."—SIR W. M. RAMSAY, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament.*

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 45.

BY MR. CHARLES H. WELCH.

Word Studies in the Epistle to the Ephesians.

"THE BODY."

ITS DISPENSATIONAL ASPECT.

(*Continued from page* 45).

IN our last paper we had brought before us the relation which the several references to the "Body" in Eph. 4, had the one to the other; and a few remarks were offered in connection with the first reference. We pass on to consider the remaining passages in this fourth chapter. They are in verses 12 and 16, and contain three occurrences. It may be of service to make an extract from the structure given in *Things to Come* for February 1915, page 18.

D | 4. 12. Gifts for the building up. *Past.*
E | 4. 16-. Fitly framed together. *Central.*
D | 4.-16. Members for the growth or increase. *Present.*

Here it will be observed (as also in the structure, April 1915, page 44, C, e, and C_3 e_3) that we have a condition of things denominated *Past* and a condition denominated *Present*. It is with reference to these two aspects that we would ask the reader's attention.

There is a question continually being asked by readers, with regard to the way in which the new dispensation and its new system of teaching was introduced. "How did the believers under the dispensation covered by the Acts become acquainted with the new state of affairs? When was the truth made known? By what instrumentality? Eph. 4. 8-12 supplies the answer. The ascended and victorious Lord gave a special ministry for a particular purpose. The special ministry consisted of apostles, prophets, evangelists, pastors and teachers. The particular purpose of this ministry is explained as being directed towards the re-adjusting of the saints, unto a work of ministry, unto the building up of the body of Christ, until we all may arrive at the unity of the faith.

Eph. 2. 20 and 3. 5 speak of the apostles and prophets in relation to the teaching of the mystery, and it will be found that just as there was a special class of men, the apostles and prophets of the circumcision, the kingdom and the reconciliation, so there were apostles and prophets especially commissioned to teach and explain the truth of the one body and of the mystery. It will be remembered that the order given here, differs in one particular from the order given in 1 Cor. 12. 28. There the order is enumerated as "First, apostles: secondarily, prophets; thirdly, teachers, after that miracles," etc. The added ministry of the "evangelist" has no place in the Corinthian order, and, on the other hand, the

added "miracles, tongues, healings," etc. so prominent at Corinth, find no place in the ministry of the "one body." When the Epistle to the Ephesians was written, the Ephesian believer had already been instructed with regard to the change of dispensation. They had believed the truth, they were aware of the fact that a dispensation of the grace of God had been given to the apostle Paul. The eyes of their heart had been enlightened, and that fact formed the basis of the prayer of the Apostle for their fuller knowledge. The apostles and prophets, the evangelists, pastors and teachers of Eph. 4, had been among them. In the second Epistle to Timothy, we find Timothy still in possession of a gift. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands," and the last words of the apostle to him were, "Do the work of an *evangelist*, fulfil thy ministry, for I am already being poured out, and the time of my departure has drawn near" (2 Tim. 1. 6; 4. 5, 6).

Further in 2 Tim. 2. 2, we have the final word regarding teachers:—"The things that thou hast heard of me through many witnesses, the same commit thou to faithful men, who shall be sufficient also to teach others." Timothy was not told to lay his hands upon these teachers and to pass on the gift he himself received. The qualification of these teachers was not of a manifest supernatural character. They were to be *faithful* and to have the ability for teaching others. Paul and Timothy were specially qualified for their initial and difficult work. Their order of ministry has not been perpetuated, and there is no such thing as an apostolic or prophetic succession. Turning again to Eph. 4 it will be further noticed that the parallel to the words, "He gave gifts unto men," are the words, "He gave some, apostles, etc." The gifts are men, not "gifts" as manifested, for example in 1 Cor. 12. Paul as a separated, inspired apostle was a "gift" in the sense of the term used here in Eph. 4. The different degrees of this ministry are worthy of notice.

A | Apostles. Inspired authority.
  B | Prophets. Inspired utterance.
A | Evangelists. Lower order of authority—entered on the removal of the apostle.
  B | Teachers. Uninspired utterance, but using inspired record.

The evangelist was the successor to the apostle, the pastor and teacher was the successor to the prophet. Another matter of importance is the connection between the triumph of the Risen Lord and the gift of these ministries to men. One has only to read Col. 2. 10, 14, 15, to perceive that however mysterious the connection may at present appear, yet there is a close connection with the spoiled principalities led in triumph, the captivity led captive. These gifts then, closely associated with heavenly triumphs, were sent upon their new work. This new work is defined for us in *vv.* 12 and 13, "For the perfecting of the saints." The A.V. is a little misleading here. The reader is apt to think that these ministers were given to lead the believer on in grace and knowledge. The word translated "perfect" has quite a different meaning from this however. When the Lord saw James and John *mending* their nets, (Matt. 4. 21, Mark 1. 19), when Paul besought the Corinthians to be *perfectly joined together* (1 Cor. 1. 10); when he further enjoined the spiritual *to restore* the man overtaken by a fault (Gal. 6. 1); or when he told the Thessalonians that he desired to *perfect* that which was lacking (1 Thess. 3. 10); the word *katartizō* is used, and this is the word which gives us "perfect" in Eph. 4. 12. The idea of "mending" or "restoring" conveys one of the meanings it is necessary to remember.

The word was used for the setting of a fractured bone, and generally conveys the idea that a rupture has occurred and is being dealt with. At the distance of nearly nineteen hundred years, the dislocating effect, dispensationally, of the setting aside of Israel, is hard to realize. Up to the end of the Acts, blessing for Gentiles was through the Jew, never in entire independence. The interval between the setting aside of Israel, and the ministry of these apostles and prophets, must have been problematic in the extreme. The new ministry's first work was "the re-adjusting of the saints." This being accomplished, the work could go forward, building up the body of Christ. This special ministry had an objective and a conclusion. It was designed to lead the new believers of this new revelation up to the standard set by God, and then to retire, leaving the one body to continue the work by the instrumentality of every member. The object set before this ministry is explained in *v.* 13: "Till we all may arrive at the unity of the faith." This is the "one faith" which constituted one of the seven terms of the unity of the Spirit. What is the one faith? It is explained in the words that follow. It consists of a "full knowledge of the Son of God"; it leads us on to "a perfect full-grown man"; it sets before us a measure, "unto a measure of the stature" (not height so much as age; "he is *of age*," indicating "a son," not a "child," one having attained his "majority," indicated in the word translated "adoption" in Gal. 4) of the fulness of the Christ." What a faith! What a goal! The exact date of the inception of the one body is not given us, and there is no necessity for us to know it. It seems reasonable to suppose that when the time came for the apostle in his Roman prison to "make all men see what is the mystery," that those attendant on him, those sent, like Epaphroditus, from the assemblies to the apostle, would go back with burning hearts to make known the wondrous message of the rich grace of God. That foundation ministry has finished its work. The ministry of 2 Tim. 2. 2 seems the only one that has Scriptural warrant, so far as the one body is concerned. We must look at the passage that tells us more definitely about the present position, namely in *v.* 16, in our next paper. Meanwhile, may the one faith be more abundantly experienced by us all.

The Downfall of Apostate Christendom.

(*Concluded from page* 55).

IF there is any doubt what "the constraining love of Christ" meant, or what was, at least, one of the "gifts" He received from God the Father "for men," when "He led captivity captive," look around, and see the results of the loosening of love's constraining bond. Look at the horrible brutalities perpetrated by the much admired, much vaunted "Kultur." The secular press is full of it. For centuries before the downfall of apostate Christendom there had been wars; for "the god of this world" (still preferred by the majority of earth's inhabitants) is Satan; but for nearly 2000 years the restraining love of Christ held in leash the most awful and abominable of the passions of "possessed" men. But look around now and see what "Kultur" has done to helpless human beings, and defenceless towns and villages. This same devilish cruelty was in full power before the Lord's advent in the flesh.

If evidence is required, walk through the miles of galleries in museums and read the unfalsified records on the graven stones of Assyria, Egypt, etc. Here are the visible results of their religions, their actions graven in imperishable stone by the very people themselves. Look well at them—gods and men both—for these stones all came from temples and palaces; in the temples the people could learn from them, in the palace the monarch had forever before him the actions of his predecessors and his own. Watch the long lines of captives dragged helplessly before the conqueror by the cruel iron inserted in ears and nose and jaw; see the tally of human heads and hands stacked in great heaps, and being counted and entered by scribes for the monarch's information. See the cruel upraised whips; see eyes being gouged out; notice the helpless, hopeless creatures bound and tortured in ways impossible to describe to modern ears. Truly it was, "Woe to the vanquished."

In the pourtrayal of the people themselves watch the abject submission of even the greatest officers of state; watch them crawling on hands and knees, eyes downcast, not worthy to be blinded by the sovereign's godlike glance. See the portraiture of the monarch—gigantic in stature, and the pygmies his people; that portraiture is to convey the distance, the difference between them.

Turn to the written pages of history of the later centuries, and it was still, "Woe to the vanquished." Slavery was still rampant; slavery with its debasing moral effects, detrimental to personal, domestic and social life. Besides conquest there were other sources of slavery in Greece. An insolvent debtor became the slave of his creditor; poor parents exposed their children for sale; free men from poverty sold themselves. After the fall of Thebes, Alexander the Great sold 30,000 women and children. At Athens, with a population all told of 20,000 citizens and 10,000 resident foreigners, there were frequently 350,000 slaves. Athens was an important slave market, and the state profited by a tax on slaves, while magistrates and temples were supplied free with courtesans. Greece proper supplied eastern princes with courtesans, female musicians and dancers. When the slaves got too numerous for safety, thousands were murdered. These are facts. If you want to know the different kinds of torture, read the "Frogs" of Aristophanes. Down into darkness and death went Greece, whose ideal of life was the beautiful, the good of idleness; whose view of religion first invested the gods with human attributes and then denied their existence; which gave full play to the limbs in the sports of the naked youth, and gave free scope to thought in all its grandeur and in all its awfulness.

A turn of the kaleidoscope and it is Imperial Rome that occupies the world's stage, that keeps the world at war or in submission. At Rome more than anywhere else was slavery extended in its operation and methodized in its details. In Epirus, after the victories of Emilius Paulus, 150,000 captives were sold. The prisoners at Aquæ Sextiæ and Vercellæ—Teutons and Kimbri—were 120,000. Julius Cæsar sold on a single occasion in Gaul 63,000 captives; Augustus 44,000 in the country of the Salassi. There was no longer a middle class in Rome; as one writer expresses it, "there were only great people on the one side, and a rabble on the other." While mile upon mile of endless villas and gardens and terraces lined both banks of the Tiber outside Rome, of marble palaces as far as Ostia and the sea, and to Tivoli in the hills, huddled inside the walls in high, dingy tenement blocks, lived one million of the "rabble poor." On the other hand, Marc Antony, patrician, in his short life, squandered on himself and this "rabble" *four thousand million dollars.*

Here is a Roman law. A Roman father possessed the absolute right to try, condemn and execute any of his children, without witnesses, in his own house, and without consulting anyone. As for woman, high or low, all she had to depend on was love or lust. There is an account in Roman memoirs of a patrician who lived at the time when Octavius Cæsar Augustus was reigning and when our Lord was on the earth. His name was Vedius Pollio, who for trivial mistakes and even accidents had slaves thrown to feed the lampreys in his fish ponds. This merely to show what a master might do if he had the inclination. It was no uncommon happening for a slave to receive 300 lashes if he was too slow in bringing hot water in the morning.

Such was the state of the known world (of "Kultur") at the Incarnation; such was the way "the god of this world" regarded the "Brotherhood of Man"; such was *his* "Declaration of Rights" to those who might crave for "life, liberty, and the pursuit of happiness."

"That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun" (Eccl. 1. 9).

"And there was given to him authority over every tribe and people and tongue and nation" (Rev. 13. 7).

We know from history the awful price exacted from apostate Judaism at its fall, and will the Exactor demand less from apostate Christianity at *its* fall? Remember the "Woe" pronounced on Chorazin, Bethsaida, Capernaum, and *why* that woe was uttered. Let us not deceive ourselves. We have been warned of dark and terrible times of trouble. Remember it was in Jerusalem. "Against Thy holy Servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, *with the Gentiles* and the peoples of Israel, were gathered together" (Acts 4 27). The peoples of Israel were again, after this, offered God's Anointed, and *refused* Him. The Gentiles, compared to a wild olive tree, "contrary to nature," were grafted into the good olive, and partook of the nature and fatness of its root, *accepted* the "Anointed," and were called by God the Spirit "Christians."

But a very solemn lesson is taught Christians by the olive tree. That tree is of slow growth and has a tendency to degenerate. However richly fertilized the soil in which the olive tree is planted, unless its roots can reach and insinuate themselves into the crevices of a rock from which it receives the oil the tree languishes, produces but a few oil-less berries, and finally dies. Further the olive tree is the most prodigal of all fruit-bearing trees in flowers. It bends under the weight of them, but not one in a hundred comes to maturity. There are many other interesting facts in botany connected with the olive tree but the *supreme fact* is, that if the roots cannot grasp and penetrate the rock the whole tree dies.

And how has apostate Christianity treated the "Rock" of *its* life, *its* salvation? Look through the past records of *Things to Come*; in every one of its 250 issues you will find the answer. The teaching of Christ has been repudiated; plausible arguments, assumptions, theories, and quibbles "have made the word of God of none effect." The efficacy of the great sacrifice on Calvary has been denied; the truth of the deity of our Lord and Saviour has been rejected; and finally a man to whom God has given a voice to express his thought uses it thus: "Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better." *

Let us not deceive ourselves. The "easy yoke" and the "light burden" being refused with Him who offered them, "the god of this world will soon chastise with his whip of scorpions. And because iniquity shall be multiplied, the love of the many shall wax cold." Already the trumpet is sounding throught the earth;—"Who is on the Lord's side?" and it behoves *us* to make no uncertain answer. *We* know that the "Day of the Lord" will not overtake *us* as a thief in the night. But the "Day of the Lord" is the last seven years of this dispensation, the seventieth week of Daniel. The first half of this week of years is the "Great Day of the Lord," the second half is the "Great and Terrible Day" of the Lord.

* Robert Blatchford in the *Clarion*.

Between those last seven years and now—though the years cannot be many, for *facilis est descensus Averni*, numerous prophecies await fulfilment, and in reading some of them we seem to hear the echo of our Lord's words: "If the world hateth you, ye know that it hated Me before it hated you."

Oakland, Cal. E. E.

Dispensational Contrasts.

THE Scriptures discriminate between the gospel of the kingdom and the gospel of the grace of God. This distinction is plain in Acts 20. 24, 25. Paul *had been* going "about, preaching the Kingdom." He was henceforth to accomplish his course, "and the ministry which he received from the Lord Jesus, to testify the gospel of the grace of God." So also there is discrimination between the conditions which existed after the Lord's ascension, while the kingdom was still being offered to the Jews, and the conditions of this age while the kingdom is in abeyance.

A primary feature of the principles of the kingdom is marked out in "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5. 42); "sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Matt. 19. 21); "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. 19. 24.). And these injunctions were obeyed, as may be seen from "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 2. 44, 45); and "For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need" (Acts 4. 34, 35). But in his First Epistle to Timothy, chap. 6. 17, the apostle Paul directs thus—"Charge them that are rich in this present world," &c. So that there may be rich men in the church of this age, while the kingdom dispensation had, "But woe unto you that are rich! for ye have received your consolation" (Luke 6. 24). Further, the apostle warns, "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 5. 8).

When our Lord sent forth His disciples, He commanded them to take nothing with them for provision, yet they lacked nothing, see Luke 22. 35. The words He adds here indicate a profound change as approaching: "*But now*, he that hath a purse, let him take it, likewise a wallet; and he that hath none, let him sell his cloke, and buy a sword." And in this age we look for protectors (under God) to the power that "beareth

not the sword in vain, for he is a minister of God," (Rom. 13. 1-7).

It may be said truly that no reference is permissible to such as Matt. 10. inasmuch as these precepts and promises were for the Twelve only, and we see *v.* 20 fulfilled in Acts 4. 13. The signs promised in Mark 16. 15-18 are, however, held to be for all believers throughout this age, indeed these verses are often spoken of as "the church's marching orders," "the great commission." It is plain to all, however, that these signs do *not* follow the preaching in this age, and such result is attributed to lack of faith on the part of preachers and believers. Is it not clear that these words were spoken to the apostles? The signs promised *were* fulfilled in them who believed, as recorded throughout the book of Acts and in 1 Cor. 12. 4-11. Under the changed dispensation these signs have ceased. See 1 Cor. 13. 8, &c., written before the Israel nation had finally rejected the kingdom.

We see kingdom conditions in Matt. 12. 37, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Contrast "being justified freely by his grace" (Rom. 3. 24), and Tit. 3. 7, "being justified by his grace." See also Rom. 5. 1, *et al.*

A further noteworthy distinction between the kingdom and the church of this age, a distinction which is rarely noticed, is as follows: In Matt. 25. 34, "Come, ye blessed of my Father, inherit the kingdom prepared for you FROM the foundation of the world," is the reward to "the righteous." See the use of the term elsewhere. But believers of this age were chosen in the Lord Jesus Christ "BEFORE the foundation of the world" (Eph. 1. 4), and thus are discriminated from the kingdom, for the two expressions cannot bear the same meaning.

The apostles were commanded to "make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28. 19). In what is termed "the Pentecostal age," the baptism is "in the name of Jesus Christ" (Acts 2. 38). Later, the change is even more remarkable, *e.g.*, Col. 2. 12, where literal immersion in water cannot possibly be intended, else the circumcision of the previous verse must also be literal. *That* is a burial "with Him in (His) baptism"; "in whom ye were also circumcised with a circumcision not made with hands"; and "in whom ye were raised also."

The Lord's promise is "If ye shall ask Me anything in My name, that will I do" (John 14. 14): "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" (15. 7). There is no limit here. If these words apply to believers now, where are we to behold fulfilment? Let a believer be in danger, pain, sickness, sorrow, poverty, will he receive an immediate answer to his earnest prayer for deliverance? Is it so? To ask the question is to answer it. These promises were to the apostles alone, as may be seen from John 14. 26. For us of this dispensation, to comfort in all trouble, Paul writes:—"In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4. 6, 7). God may, or may not, grant our petitions. His will is best. Our part is to follow closely the injunctions given by Him for us through His apostle.

In response to an enquiry: "Lord, are they few that be saved?" He said, "Strive to enter in by the narrow door: for many I say unto you, shall seek to enter in, and shall not be able" (Luke 13. 24). As a later verse (28) shews, He referred to the kingdom of God. Yet, as already said, believers of this age were "chosen in Him before the foundation of the world" (Eph. 1. 4). The kingdom cannot be seen except by a new *birth* (John 3. 3, 6, 7); contrast 2 Cor. 5. 17, "if any man is in Christ he is a new creature," or, "there is a new *creation*."

In Acts 15. 14, "James answered saying, Brethren, hearken unto me: Simeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for His name." These believers were no part of the church, the mystery only revealed to Paul at a later time. And in Acts 26. 20, Paul told king Agrippa that after the heavenly vision he had declared both to Jews and to Gentiles, "that they should repent and turn unto God doing works worthy of repentance." How can these have been the same as those who have been chosen before the foundation of the world? Compare 2 Tim. 1. 9, "who saved us, and called us with a holy calling, *not according to our works*, but according to His own purpose and grace, which was given us in Christ Jesus before the age-times."

While the kingdom was still offered to the Israel nation, signs and gifts abounded. After their final rejection of that kingdom, recorded in Acts 28. 23-28, the "signs" ceased. Acts 19. 12 and 28. 5, 8, 9, record the wondrous powers by the hands of Paul. Later, he did not heal Epaphroditus (Phil. 2. 27), or Trophimus (2 Tim. 4. 20); no handkerchief carried away from his body (Acts 19. 12) cured Timothy of his "often infirmities" (1 Tim. 5. 23). The powers disappeared. All that those who succeeded received was, "the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2. 2).

It is the gospel of the grace of God of which Paul speaks in Col. 1. 5, 6, while in 1. 24-2. 15 something more, the mystery "but now" manifested, is recorded. Similarly, in Eph. 1. 5, Paul gave thanks for the believers' faith which was so evident, but no one can read the prayer that follows without seeing that there was something more excellent for them gladly to accept from the Giver of every perfect gift. And it is very striking that Paul, who never was under the least doubt as to his attaining the "first resurrection," should so urgently "press on toward the goal unto the prize of the upward calling of God in Christ Jesus" (Phil. 3. 14).

The two Epistles to the Thessalonians belong, in point of time, to the kingdom preaching. Written prior to the revelation to Paul of the "mystery which hath been hid from the ages and generations," the very

wording emphasizes that the Thessalonians were waiting the early return of the Lord, according to Acts 3. 19-21.

A final illustration of the distinction referred to in these lines:—In John 5. 24 our Lord's gracious words are, "Verily, verily, I say unto you, he that heareth My word and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." These "wonderful words of life" constitute the standing-ground of all believers, but a much more exalted position is revealed in those passages already quoted from Ephesians, Philippians and Colossians. God's grace ever expands without in any way conflicting with His just judgments. May Paul's prayer (Eph. 1. 17-23) be answered in us also!

DECIMUS.

Sunday School Lessons.*

(SECOND SERIES)

No. VII.—JULY.

RIVERS.

FIRST SUNDAY.—*The River Jordan.*

(*Read* Josh. 3. 7—17. *Learn* Isa. 43. 2.)

JORDAN means the "Descender." (Josh. 3. 16 "Coming down" is the same word.) Describe its geographical situation, course and character. We pass on to its "instruction." The earliest allusion is Gen. 13. 10. Abraham must have crossed it, but Jacob's passage is mentioned (Gen. 32. 10).

The next event connected with the Jordan is—

1. The passage of the TWO SPIES (Josh. 2. 7). Describe the circumstances and note the lesson that all true messengers of our Joshua (JESUS) now promise life, and deliverance from coming judgment. The points are *conviction* through the word heard (*v.* 11); *anxiety for safety* (*vv.* 12, 13); *the promise of life* (*v.* 14) *the sure sign and token* (*v.* 18).

2. MOSES, not allowed to cross (Num. 20. 7—13; Deut. 3. 27), because he did not "sancify God in the eyes of the people." But God *was* sanctified, see Num. 20. 13.

3. THREE TIMES DIVIDED. (*a*) For the passage of ISRAEL (Josh. 3. describe it). A type now of our passage from Death to Life (John 5. 24); of our entrance into Canaan, and conflict with the enemy (Gal. 5. 17; Rom. 7. 18, 19, &c.), but it is to the heavenly places in Christ (Eph. 2. 5, 6). (*b*) For the passage of ELIJAH (2 Kings 2. 8), one of the two who went to heaven without dying. (*c*) For the passage of ELISHA (2 Kings 2. 14).

4. The healing of NAAMAN (2 Kings 5. 10, 14). The lesson of Gen. 4. Man's way and God's way of salvation. Note man's "thought" (2 Kings 5. 11), and and the divine knowledge communicated (*v.* 15).

5. The iron made to swim (2 Kings 6. 1, &c.).

6. NEW TESTAMENT events. The baptism of the multitudes Matt. 3. 5, 6. The baptism of Jesus (John 3. 13-17). The testimony of John (John 3. 28-36.)

SECOND SUNDAY.—*The Tributaries of the Jordan.*

(*Read* parts of Num. 13 and 14; Ps. 31. 19, 20.)

The Jordan had many tributaries, several of them mentioned in the Bible. We will take four.

1. JABBOK. Here Jacob wrestles with the angel (Gen. 32. 22-32). Having used all the "means" he prayed as though "means" were nothing. With the "thigh" out of joint, we must fall unless we are held up. Here Jacob's name was changed to Israel.

2. ESCHOL (Num. 13. 23-34.) The Twelve Spies *sent* by God (*vv.* 1, 2). They were to *search*. But God said "I give," and 1 Cor. 1. 9. They had *heard*, now they were to *behold*. Instead of remembering God's word, "I give," they thought of the difficulties: and looked at the enemy's power to keep them out, instead of at God's power to bring them in (*vv.* 32, 33). Look at the language of faith (Num. 14. 6-9) (like Samson's riddle). The character of Caleb's words. (Josh. 14. 7, 8, "heart.") The Lord gave Caleb the very portion on which his feet had trodden (*v.* 13). His *strength* was the same in Josh. 14. 11, as in Exod. 15. 2.

3. KEDRON. Connected with David's rejection (2 Sam. 15. 23). Crossed by Jesus in His rejection (John 18. 1). David returned again to His throne, and so will Jesus (Luke 1. 32, 33; 19. 15), taking vengeance on His enemies, and feasting His loyal friends who have shared His rejection.

4. CHERITH. Connected with Elijah (1 Kings 17. 3-7). Elijah's refuge during the three years' drought. He was a man of prayer (Jas. 5. 17, 18). The Lord cared for him. His faith was not in the Ravens, but in God. "I have commanded," but it was "*there*," nowhere else! "There" he was fed and preserved.

Cherith dried up (*v.* 7). But he was not trusting in the brook, but in God. When the brook went away, "the word of the Lord *came*" (*v.* 8), and in that "word" was his life (Deut. 8. 3; Matt. 4. 4).

THIRD SUNDAY.—*The Eden River.*

(*Read* parts of Gen. 2.; Ps. 36. 8, 9.)

Of the four rivers into which the Eden River became divided, only two are now known; either from changes of name, or geographical changes.

I.—THE EUPHRATES (Gen. 2. 14). Describe it as to its situation, course, and characteristics.

1. This river was the eastern boundary of the land promised to Abraham (Gen. 15. 18; Deut. 1. 7). This land has never yet been wholly possessed, but it will yet be, for God's word cannot fail,

2. Abram himself must have crossed it (Gen. 14. 13). Hence his description, "the Hebrew."

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

3. Babel or Babylon (Gen. 10. 10) was built on the Euphrates. There the Lord confounded the languages (Gen. 11. 9), The adversary of God's people. Describe the visits of its ambassadors to Hezekiah (2 Kings 20. 11-18). Solemn warning. The king of Babylon succeeded with "presents," where the king of Assyria had failed with threats (2 Kings 19. 14; Sepharvaim also on the Euphrates), and where the King of Terrors had failed (2 Kings 20. 1, 2). Why?—The prophecy fulfilled (2 Kings 24. 13, &c.). See Dan. 1. 1, 2. And Daniel was among the captives on the River Euphrates (fulfilling Ps. 137). Thus through the fall of man (Gen. 3.), and the failure of Israel, one of the Eden Rivers became one of "the Rivers of Babylon."

4. The Euphrates will yet be the scene of the last Judgments (Rev. 16. 12).

II.—THE TIGRIS is the Hiddekel (Gen. 2. 14), and the river on which were build the cities mentioned in Gen. 10. 11; Nahum 2. 6, 8.

1. On this river Daniel received one of his wonderful visions (Dan. 10. 4), and learned his own corruption by the side of Christ's glory (*v.* 8) (Job. 42. 5, 6; Isa. 6. 1-5).

2. The scene of Jonah's preaching (1. 2; 3. 1, 2, 4). The Lord's lesson from it (Matt. 12. 41).

III.—Yet to be seen and enjoyed in the Paradise of the New Earth (Rev. 22. 1).

FOURTH SUNDAY.—*Examination.*

Signs of the Times.

JEWISH SIGNS.

UNDER what conditions the return of the Jews to Palestine will be brought about is a question which cannot be finally answered at the moment, but that a more rapid return than can be expected from the "Zionist Movement" will take place is the opinion of most students of the prophetic word, and is the hope of the Jews themselves. The majority of the Jews in the world are in the area where fighting is in progress, and tens of thousands are fighting in the Russian Army, and thousands in those of England, France and Belgium. The lists in *The Jewish Chronicle* point to the presence of Jews in practically every regiment.

The Jewish Chronicle, speaking for English Jews, says: "We Jews are giving up our lives to this struggle with, if anything, more enthusiasm than that which pervades all other English citizens . . . In England's triumph lies the surest and best hope for principles vital to the Jews' future destiny."

That the hope uppermost in the Jewish mind should be a fulfilment of the prophecies foretelling their return to their own land, as one result of the present war, is reasonable enough, in view of the evident overthrow of the Ottoman dominion.

In this connection we would refer our readers to a comparatively little read book by Dr. Bullinger, "The Witness of the Stars," now obtainable for 5/- The chapter entitled, "For Signs and for Seasons," deals at some length with the question of the return of the Jew to Palestine, and is very instructive in the light of present events. On p. 194 we read:

"When the 'times of the Gentiles' shall end, Jewish independence *need not be either immediate or complete* . . . In the time of the end there may be a . . . period of possession without independence, a quasi-independence, guaranteed by the Great Powers . . . In any case the Word of God will be vindicated; its prophetic truth will be verified; God Himself will be glorified; and His people saved with an everlasting salvation."

RELIGIOUS SIGNS.

There are not lacking evidences that Romanists are taking advantage of the nation's preoccupation with the great European war to advance their own cause with a boldness which at other times would meet with a serious protest.

The *English Churchman* (May 6) calls attention to a "Solemn Public Procession of Prayer" to obtain from God, among other things, "eternal rest for the souls of those who have died through the war."

The writer adds:—

"I would note the strange performance which must take place in order to obtain Divine help. This is nothing less than a procession containing acolytes, banner-bearers, thurifers, altar servers and vested priests, together with crucifixes, banners of our Lady, representations of the joyful, sorrowful and glorious mysteries of the Rosary, instruments of the Passion of our Lord, boy scouts and brass bands."

All such paraphernalia of idolatry and parade of fleshly ritual contrast strangely with the conception of prayer given us in Matt. 6. 6 and Phil. 4. 6, and the simple but sublime description of the kind of worshippers the Father seeks (John 4. 23).

It takes our thoughts back to the noisy demonstration in 1 Kings 18. 26, 28 at which the best that priestly craft and cunning could accomplish to impress an ignorant crowd was done, but which brought no blessing from Jehovah, but only a signal and speedy judgment upon the perpetrators of this outrage upon true religion (*v.* 40). In this hour of our country's sorrow we do indeed need to come in humility and prayer before our God, as did His servant Elijah, who received the token of His approval and an answer of peace (1 Kings 18. 36-38). But His true servants will not be found in the vestments of Baal, with the tawdry tinsel of a system which is Pagan in its origin and practices, and an abomination in the sight of a holy God.

It should not be necessary to add that to pray for the dead displays an absolute ignorance of God's revelation of His ways in grace; of the nature of man; and of the state of the dead.

Yet this petition, we regret to see, figures prominently now in press and pulpit. It bears the hall mark of the great enemy of souls, who has ever sought to hold out the hope that Isa. 38. 18 so clearly shows to be false.

Editor's Table.

In our April Number there were two errors under the above heading, that need correction. The title of Mr. W. H. Bacon's pamphlet should have been *The Reality of Spiritism*. It can be obtained of him, at 251 High Street, Kensington, W., price one penny. His third article will appear next month. The other error consisted in attributing the authorship of the hymn, "I lay my sins on Jesus," to an evangelical clergyman. We thought, at the time of writing, that it was written by the late Rev. Frederick Whitfield, the author of "I need Thee, precious Jesu." We have since found that Dr. Horatius Bonar was the author. How strange it is that neither of these good men saw any impropriety in speaking of, or addressing, the Lord by the name of His humiliation. Demons called Him Jesus, and so did some others who knew not His exalted dignity, but His disciples called Him Lord, and He Himself approved of their doing so (John 13. 13).

We wonder that any one with a deep knowledge of the New Testament should regard the Treatise called *The Teaching of the Twelve Apostles* with such favour as to reprint it. It no doubt illustrates an early period of Ecclesiastical History, but it only shows how soon men had abandoned the Truth that makes free for the legality that gendereth to bondage. Here is an extract from chap. vi.:

> "If thou indeed art able to bear the whole yoke of the Lord, thou shalt be perfect; but if thou art not able, do what thou canst."

The next chapter gives directions for baptism, and enjoins the use of living water, but is ready with mitigations, for it adds:

> "If thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water thrice on the head in the name of the Father, Son and Holy Spirit. Before the baptism let him that baptizeth and him that is baptized fast, and any others who can; but thou shalt bid him that is baptized fast one or two days."

These injunctions are very elastic and make wide provision for the case of weak brethren. The water which was neither cold nor warm is ominously suggestive of the church of Laodicea, and the judgment denounced in Rev. 3. 16. That sane men should imagine that the Almighty can be pleased with such puerilities is amazing, but similar things occupy the minds of people to-day. At this awful crisis the Canterbury Convocation has been debating the question whether the vestments to which the Ritualists attach so much importance should be legalized or no.

REVIEW.

"THE GREAT CONFLICT OF THE AGES" by E. W. Bullinger, D.D. One penny (Miss Elizabeth Dodson, Bremgarten, North End Road, Hampstead, London).

There is no possibility of our forgetting the great strife between the nations, with such important issues at stake, which is now in progress. But we need to be reminded of that greater conflict which began in the garden of Eden, when the prophetic word in Gen. 3. 15 was uttered, and which will not reach its final consummation till Rev. 20. 10 is fulfilled. All down the sacred page, from Genesis to the last scene on Calvary there occur records of certain events which, at first sight, appear too trivial to have been handed down with such minute care. But, when we use the key which the Pamphlet before us provides, we can unlock the mystery, and are amazed to find of what importance and intense interest these events are.

Perhaps few people realize that, from the moment when the coming of a Deliverer, who should destroy the deceiver, was promised in Gen. 3. 15, Satan systematically set himself to nullify that promise, and to avert his prophesied doom, by preventing the advent of his Victor. The subtle ways in which he sought to do this, which would certainly have been successful had not divine intervention overthrown them, are outlined with vivid and fascinating clearness in "The Great Conflict of the Ages." It is difficult to do otherwise than read it right through when it is once taken up, and we do not hesitate to say that anyone who has not the light on Holy Scripture which it furnishes will be unable to appreciate fully that selective discernment in the compilation of the Old Testament records which is one of the evidences of their divine authorship; and will miss a luminous revelation of the way in which regard for the honour of God's word and of His Son have been the main factors in determining what events should be brought into prominence in the sacred records.

The pamphlet is such a stimulant to faith, and, incidentally, such a clear presentation of the plan of salvation, that we can heartily recommend it for distribution among those who are strangers to God's saving grace, as well as for the devout study of those whose desire is expressed in Ps. 119. 18.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund*)

	£	s.	d.
F. W. W. (Kent)	2	0	0
E. H. T. (Kent)	0	10	0
A. J. W. (London, N.)	0	10	0
Anon (Oxon)	0	5	0
Anon (Brighton)	0	2	6
G. B. B. (Co. Durham)	0	1	0

(*Late Editor's Publishing Fund.*)

E. H. T. (Kent)	0	10	0

(*Breton Evangelical Mission.*)

E. H. T. (Kent)	0	10	0
K. H. (Scotland)	0	10	0
J. Mc. K. (W. Australia)	0	5	0

Belgian Bible Society.

J. Mc. K. (W. Australia)	0	5	0

Trinitarian Bible Society.

L. L. (Surrey)	0	5	0

THINGS TO COME.

No. 253. JULY, 1915 Vol. XXI. No. 7.

The Woman of Canaan.

BY THE LATE DR. BULLINGER.

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (Matt. 15. 21-28).

THE first word of this story "Then" points us to the context, and tells us to look at the special time and circumstances of the event. It tells us that there is something to be learnt in what follows from what has gone before. *Then. When?* When the Lord Jesus had laid bare the human heart, and proved that with all the religion of the world it is far from God, that it is deceitful above all things.

The Lord turns His back on Jerusalem. He turns away from the temple with its services, its ceremonies, its ordinances, its divers washings, and goes in the way where a poor alien with a broken and aching heart would seek to know the heart of God in Christ.

"THEN." The same emphasis is also expressed in the words, "He could not be hid" (Mark 7. 24). He was hid from those who were engrossed with human traditions, with carnal ordinances, with religious observances; He was hidden from "the wise and prudent," but He was not hidden from His own, He was not hidden from this needy one.

With His back on Jerusalem and all its religion, He came into the coasts of Tyre and Sidon. "And behold, Look! See! (*v.* 22). When this word is read we are sure something important is to follow." A woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." She did not come with clean hands, but with a broken and contrite heart.

She was *a woman of Canaan*. Not a daughter of Abraham, not a child of promise (Eph. 2. 12), not under the covenant of God's people. True! but though she was a Canaanite after the flesh, she was an Israelite after the Spirit. So the Holy Ghost introduces her with "Behold!" She is brought nigh with a cry in her heart, and a confession on her lips of the power and the sovereignty of Him whose mercy she sought. "*Have mercy on me, O Lord, Thou Son of David.*" Behold! How wonderful! A Gentile dog of the accursed race of Canaan, yet owning the Deity of the Lord Jesus, while Israelites after the flesh, the priests and scribes and rulers despised and rejected Him.

But was that language suited to her lips? No! Relationship claimed must be real; hence "He answered her not a word." But that did not stop her importunity, for the disciples say, "Send her away, for she crieth after us." And He replies, "I am not sent but unto the lost sheep of the house of Israel." The words "lost sheep" evidently give her some encouragement. Others might repel her, but they could not rob her of her conviction that she was *lost*. If He were sent to lost sheep He must be a Shepherd. For all "lost sheep" the Good Shepherd has wondrous sympathy. So when she heard those words, *then* she came and worshipped Him. In effect she said, "Lord, I am a wandering, miserable lost one of the very character Thou hast described. *Lord, help me.*"

Note these three words. "Lord," a glorious person: "me," a pitiable object; "help," a gracious link. "Lord," in Thy glorious power, "help" in Thy marvellous mercy, "me," a poor miserable sinner. What is help?

When there came against Asa, Zerah the Ethiopian, with a million men, he "cried unto the Lord his God, and said, Lord, it is nothing with thee to help whether with many or with them that have no power; help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee" (2 Chron. 14. 9-12). Look at Hezekiah, when Sennacherib came against Jerusalem, how he comforted the people, "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him; for there be more with us than with him; with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles" (2 Chron. 32. 7, 8). Look at Israel, to whom Jehovah says, "O Israel, thou hast destroyed thyself, but in Me is thy help" (Hos. 13. 9). God *is* our help. How blessed to know that He, in the person and work of Jesus Christ, has made provision for every necessity at the cry of His children. "I have laid help upon One that is mighty" (Ps. 89. 19). In the person of the Lord Jesus, God is united to poor helpless sinners, and teaches them by His Holy Spirit to confess, "My help cometh from the Lord" (Ps. 121. 2).

But this is not enough; need in itself is not sufficient, it must be acknowledged as the *sinner's* need. And thus far there was no confession, "me" might be anything, might be a Pharisee. The Lord was not merely tantalizing, vainly repelling; wantonly rebuffing the poor woman. He must bring her to herself. As in the case

of the woman of Samaria, to whom He said, "Go call thy husband"; so He said here, "It is not meet to take the children's bread and cast it unto the dogs." As much as to say, "Are you content to take this place, the place of a dog? To have no title, no claim, no merit, no right?" And she said, "TRUTH, Lord." Ah! There is the confession; without this it would have been the Publican's "me" without "a sinner." Oh! the importance of these two significant words. "Truth" acknowledged the Lord's right to say and do as He pleased, "Yet" shewed her desire to share in His love. "Truth" is faith's Amen to God's judgment. "Yet" is faith's plea for God's mercy. "Truth" is the confession of one condemned, "Yet" is the cry of the child. "Truth" renounces all idea of merit. "Yet" receives everything from God's grace alone. How blessed are these two words "Truth—Yet." How full of teaching they are. If we can say them, this is *Faith*. The faith of the operation of God, therefore it is "great faith," for all His works are great. Four times the disciples are rebuked for "little faith," and Israel was rebuked for having "no faith." But the Centurion, a Gentile soldier, and the woman here had "great faith."

Let us put no trust in religious connections or ecclesiastical position. May it be ours to experience the breaking down of all barriers and to enjoy heart communion with the Lord and with His people. In Christ there is no partition, no dividing, no veil separating, but a blessed oneness of heart. "Be it unto thee even as thou wilt," were the Lord's parting words, and what was their glorious meaning? Grace reigned, faith triumphed, barriers were broken down, demons were defeated, dogs defended, grievously vexed ones delivered. May it be ours to know the blessedness of this Strong Helper, the Salvation of this Saviour, of this one who is *Mighty to Save*.

The Restoration and Conversion of Israel.

BY REV. GEO. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 65).

V. THE TESTIMONY OF JEREMIAH (*continued*).

LET us now turn to some passages in chapters 30-33, taking chapter 33 first, as this has something in common with chapter 23, which we examined in the preceding article. Again we have "the Branch" and "the LORD our RIGHTEOUSNESS" referred to.

"In those days, and at that time (*i.e.*, the time at which Jehovah will perform the good things promised unto the house of Israel and unto the house of Judah, the whole twelve tribes, *v.* 14), will I cause the BRANCH (*Tsemach*) of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land" (*v.* 15). An almost similar passage to 23. 5, but where we read "in the earth" instead of "in the land"; which expression we ventured to translate "in the land" as here, both being the equivalent of "*ba-aretz*" of the original.

"In those days Judah shall be saved,
And Jerusalem shall dwell safely."

Here we find Jerusalem, once again the holy city, substituted for "Israel" of 23. 6; and instead of the ending in 23. 6, which attaches the title "the LORD our Righteousness" to the BRANCH of Jehovah, it is said of Jerusalem, "and this is the name by which *she* shall be called, THE LORD OUR RIGHTEOUSNESS." Thus the authorised version, upon which Lowth remarks, "Nor is there any greater impropriety in giving the name of Jehovah to a city than to an altar, Jehovah-nissi (Ex. 17. 15), and Jehovah-shalom (Judges 6. 24), in token that the Lord was author of those mercies of which the said altars were designed to be monuments. So the servants of God are described in Revelation as having His name written on their forehead (Rev. 3. 12, 14. 1-11)."

In this connection, also, we refer to a similar prophecy in Ezekiel 48. 35. "And the name of the city from that day shall be 'The Lord is there.'" Just in passing we would direct attention to Rotherham's translation, "And this is that which shall be proclaimed to her, Yahweh our righteousness," which has a great deal to be said in its favour.

But now looking carefully at this 33rd chapter it is remarkable with what progressive minuteness and emphasis Jeremiah declares the restoration of Israel.

1. "I will reveal unto them the abundance of peace and truth" (*v.* 6).

2. "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first" (*v.* 7).

3. "For I will cause to return the captivity of the land, as at the first, saith the LORD" (*v.* 11).

4. "Behold the days come, saith the LORD that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah" (*v.* 14).

5. "For thus saith the LORD. David shall never want a man to sit upon the throne of the house of Israel" (*v.* 17).

6. "The two families which the LORD hath chosen" (*v.* 24).

7. . . . "The seed of Abraham, Isaac and Jacob, for I will cause their captivity to return, and have mercy on them" (*v.* 26).

From which seven passages we glean the following facts: 1. That the captivity of Judah and Israel, which must include the twelve tribes, will return, for this is the good thing promised to both houses. 2. That the land shall revert to its former and lawful owners. 3. That a true descendant and representative of the royal house of David shall sit upon the throne of Israel (cp. Luke 1. 32, 33). 4. That both families, though it was tauntingly asserted that the Lord had cast them off, should certainly return from captivity; and this based

on that sure and absolutely unconditional covenant which God made with day and night (*vv.* 20, 25), referring us to the assured promise of God to Noah, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8. 22). 5. That the natural seed, the descendants of those three great progenitors of the Israelitish race, Abraham, Isaac and Jacob, should return, a passage surely which precludes even the remotest idea that the spiritual seed are intended. 6. And finally that the Lord will reveal unto all the tribes the abundance of peace and truth, in other words, Messiah shall be to them the Prince of Peace, and the manifestation of Truth in their conversion.

We will now look at chapters 30 and 31. And we may observe upon these, as upon chapter 33 that the various ways in which Jeremiah notifies the persons to whom his prophecy is addressed leave no room to doubt to what people they must be specifically applied. Chap. 30: "I will bring again the captivity of My people Israel and Judah" (*v.* 3). "These are the words that the LORD spake concerning Israel and concerning Judah" (*v.* 4). "Therefore fear not, O my servant Jacob, saith the LORD, neither be dismayed, O Israel" (*v.* 10). "I will bring again the captivity of Jacob's tents" (*v.* 18). "This is Zion whom no man seeketh after" (*v.* 17).

And in chap. 31. "All the families of Israel" (*v.* 1). "Behold the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast" (*v.* 27). "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah" (*v.* 31). All which passages most definitely assure us that God will in the future, for there has been no such fulfilment in the past, restore all the twelve tribes included in the two separate houses of Israel and Judah to their own land and will there deal very graciously with them.

And the prophet is very exact as to when certain events predicted in these chapters 30 and 31 shall take place. "The days come" (30. 3; 31. 27; 31. 38). "It shall come to pass in that day" (30. 8). "At the same time" (31. 1). "In those days" (31. 29). All which marks of time are bound together by the time-expression of "the latter days," which we have already seen refer particularly and exclusively to the Christian dispensation, specially in its closing portion.

Beside the reiterated promise of restoration given in these chapters we have also the following important details mentioned.

1. JERUSALEM IS TO BE REBUILT, and that upon her ancient foundations.

"For thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places; and the city shall be builded upon *her own heap* and the palace shall remain after the manner thereof" (30. 18). To the word "heap" the A.V. gives a marginal note of alternate reading "little hill," and the R.V. "mound," and immediately our thoughts turn to that part of Jerusalem called Mount Zion. "Beautiful for situation, the joy of the whole earth, Mount Zion, the sides of the north, the city of the great King." (Ps. 48. 2). But why limit our thoughts to only one part of the city? Why not refer it to the whole city, all Jerusalem. And further, though *tēl* certainly means a hill or mound, it also means, as one lexicon has it, "a heap, peculiar of ruins," and another lexicon, "commonly a heap of rubbish," both giving as reference Deut. 13. 17; Josh. 8. 28. So, then, shall we not be safe in taking this verse to mean that in the future as regards the time of the prophecy the city Jerusalem shall be rebuilt, even upon the site of her ruins, all of it, including Mount Zion and the palace thereof? And this view is particularly supported by the words of chap. 31. 38, "Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner, and the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath."

Nor is this, at the present time, a mere empty dream of the future, for already quite a new city of Jerusalem has arisen on the heap or ruins of the old, a modern city in the fullest sense of the word; building has for some time past being going on extensively, and everything points to the fact that ere long the city shall become a most important metropolis. But a terrible time of stress awaits the true and lawful inhabitants of the city and land. It is

2. THE TIME OF JACOB'S TROUBLE. We hope, God willing, in the next article, to bring forth the testimony of Daniel which deals in great measure with the time of Antichrist, and particularly of "Jacob's trouble," and therefore here will only put forward what is told us in this 30th chapter, and also mention the fact that by the expression "time of Jacob's trouble" is meant that fearful test of Israel spoken of by Daniel the prophet as "a time of trouble, such as never was since there was a nation, even to the same time" (12. 1); referred to by our Lord as "the great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24. 21); and described by John in Revelation chapters 13 and 17. And so the prophet Jeremiah here when speaking of it says, "Alas! for that day is great, so that *none is like it*, it is even the time of Jacob's trouble" (*v.* 7).

But awful and terrible as that day is, Jacob shall be brought through.

3. "BUT HE SHALL BE SAVED OUT OF IT, "for it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him" (*v.* 8).

And again in verses 23 and 24.

"Behold the whirlwind of the Lord goeth forth with fury, a continuing (or cutting) whirlwind; it shall fall upon the head of the wicked. And the fierce anger of the LORD shall not return, until He have done it, and

until He have performed the intents of His heart: and in the *latter days* ye shall consider it."

All over-ruled by God in His loving mercy. Even the awful time of "Jacob's trouble." "I will correct thee in measure and will not leave thee altogether unpunished" (*v.* 11). "I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity, because thy sins were increased" (*v.* 14). "Because thy sins were increased I have done these things unto thee" (*v.* 15). And the punishment of their enemies. "I will punish all that oppress them" (*v.* 20).

And after the Tribulation of that time, and the mighty deliverance by Messiah, a day of brightness dawns growing more and more brilliant with the glorious things which Jehovah will do for them.

Space will not allow us to quote at length. We would call attention to the twenty-six "I wills" of gracious promise contained in these two chapters. Particularly read 31. 8-14, with its grand refrain of joy and rejoicing. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord" . . . It all points to the true conversion of Israel to God, summed up in the words, so emphasized in Hosea, "And ye shall be My people and I will be your God" (30. 22).

4. THE NEW COVENANT. This is the climax of God's dealings with Israel. All leads up to this, the ingathering, the fatherly correction, the chastisement of enemies, the rescue of the chosen people from their oppressors, all culminates in, and leads to this.

"Behold the days come, saith the LORD, that I will make A NEW COVENANT with the house of Israel and with the house of Judah" (*v.* 31).

And this shall be the covenant that I will make with the house of Israel. After those days saith the LORD,

I will put My law in their inward parts,
And write it in their hearts,
And I will be their God,
And they shall be My people (*v.* 33).

Such is the New Covenant which God shall make with His people Israel. It will be absolutely unconditional, as unconditional as the covenant He made with Noah concerning the earth (Gen. 8. 20), and with Abram concerning the land (Gen. 15), and with David concerning the throne (2 Sam. 7. 16). Man is not a partner in it as he was at Sinai (Jer. 31. 31). It is all on God's part, God's side, "I WILL." It is ratified in the Blood of God's dear Son. "And He took the cup and gave thanks, and gave it to them saying, Drink ye all of it: for this is My blood of the *new covenant*, which is shed for many for the remission of sins" (Matt. 26. 27, 28).

We have another reference to this covenant in Jeremiah 32. 40, where the word *ōlam* translated "everlasting" in this and the eleven other places in the Old Testament should be "age-lasting" or age-abiding. That it is the same Covenant as the one referred to as *New* in chap. 31. 31 is undeniable, for the context (*vv.* 37-44) assures us that God promises the same things to Israel as He does in relation to the New Covenant; to gather them out of all countries, to be their God, to give them one heart and one way, to put His fear into their hearts that they shall not depart from Him. One verse we must quote for it is so pertinent to our subject, "Yea, I will rejoice over them to do them good, and I will plant them in this land ASSUREDLY WITH MY WHOLE HEART AND WITH MY WHOLE SOUL" (*v.* 41).

Summarizing, therefore, what we find in the prophecy of Jeremiah just considered, we learn:

1. That the prophecy cannot be referred to the Babylonian restoration.
2. Its times are the times of the BRANCH.
3. That they are termed "the latter days."
4. That Jerusalem shall be rebuilt.
5. That there shall be a great tribulation—the time of Jacob's trouble.
6. That he shall be delivered by the mercy of God.
7. That Jehovah will make a NEW COVENANT with His people. (See also Heb. 8. 8-13, 13. 20).

(*To be continued*).

Is there Universal Restoration in Scripture?

UNIVERSALISM, although appearing under different disguises many times during the Christian era, is as old as Origen. He was, probably, the first Universalist, and his present day followers are invited to study the history of this "father" and of his times. Such a study will show them that Origen believed and taught, not only the final recovery of all men and even devils, but also the pre-existence of human souls, and their incarceration in material bodies for offences committed in a former state of being. Cf. Mosheim, Cent. III, part II, chap. 2. 7, note 3.

The latest theory of the advocates of Universal Restoration is that when the Scriptures teach, as they do teach, *the reconciliation of all things*, we are thereby shut up to understand eternal salvation for every man. Without pausing to show that on such interpretation the "all things" must have a much wider, indeed a limitless, compass, it is clear that "reconciliation" in its effects is entirely misunderstood by such as base universal restoration upon the term. And it is noteworthy that this misunderstanding is in most cases, as in Origen's, accompanied by a false view regarding the nature of man.

Reconciliation unquestionably covers the entire race. The issue is, what does the term itself mean, and the claim by Universalists is that *they* understand this meaning in greater fulness than others. Yet nowhere does the Word of God teach that reconciliation necessitates, or is followed by, eternal salvation. For instance, Rom. 5. 10, "If while we were 'enemies' (which term,

'enemies' comprises the entire Adamic race) we were *reconciled* unto God through the death of His Son"; then follows something else and beyond—"much more, having been reconciled, we shall be saved by His life." Scripture never contradicts itself; the *salvation* is for those who believe. See also verses 8 and 9, "we being sinners, Christ in our behalf died"; "having been declared righteous *by His blood*"; then follows something else—"we shall *be saved* through Him from the wrath." The reconciliation is seen in Rom. 5. 18, "unto all men for righteous acquittal unto life," as in verse 19, "the many shall be constituted righteous." This constituting righteous does not give eternal life, which is the free gift of God through Christ Jesus unto and upon all them that *believe*.

Let us suppose a son of Adam blameless before God; he would die simply because he was a son of that Adam through whom death came to every member of his race.

So while the reconciliation clearly affects all things, the nature and degree of its operation are beyond us to realize. And it does not of itself ensure life eternal, "God was in Christ reconciling the world unto Himself, not imputing their trespasses to them." (Observe, the trespasses are *not imputed;* it is not the *forgiveness* of sins that we read of, *e.g.* in Colossians). If life eternal necessarily follows reconciliation, be the interval long or short, it is hard to see where free-will comes in. And in such case the Scriptures are made to contradict themselves. The Divine warnings, couched in the most solemn language, are reduced to mere stage thunder. These warnings may be summed up in the Apostle's words—"the end of these things is death," while the Restorationist says, "Oh! no, the end of these things, be the end far or near, is life."

The passage in Col. 1. 20, "And through Him fully to reconcile all things to Him," is closely connected with "having made peace *through the blood* of His Cross," which is parallel to Rom. 5, reconciled *through His death*. And the "*saved by His life*" is something more. To resume at Col. 1. 21, "Yet now hath he fully reconciled (you who were sinners) in his body of flesh *through means of His death*." Let us not close our eyes to verse 23, "if at least ye are abiding still *in the faith*," for it is "*by faith* ye are *saved*." The reconciliation is for *all;* the salvation is for such as believe God, such as have faith.

The Prison Epistles certainly show something higher still, an *elect* body, the church of this age, but they are built on the same foundation as are *all* believers. That foundation was laid upon Calvary, whence flow all blessings, temporal and eternal. To assert, as some do, that sin was necessary that the grace of God might be shown, is to add to what is written in the Scriptures; it is to attempt to limit the Illimitable One, and to bring Him down to the level of His creatures. Such teaching tends to obliterate all sense of reverence for the Most High, the Holy One, the Almighty, Who declares that He is "able to destroy both soul and body in Gehenna," and that "all the wicked He *will* destroy."

DECIMUS.

Sunday School Lessons.*

(SECOND SERIES)

No. VIII.—AUGUST.

SEAS.

FIRST SUNDAY.—*The Dead Sea.*

(*Read* parts of Gen. 13, 14. *Learn* Matt. 6. 19-21.)

THE DEAD SEA. A non-Bible name, originated in an error in 2nd century. Called in Bible "THE SALT SEA" (Gen. 14. 3, &c.), and "THE SEA OF THE PLAIN" (Deut. 3. 17; 4. 49; 2 Kings 14. 25). Several other non-Bible names. The five cities close to it on the north side (Gen. 14. 3). Lot could see them from Beth-el (Gen. 13. 3, 10). Note the downward steps of LOT: 1. He "beheld" (13. 10). 2. He "pitched his tent toward Sodom" (13. 12). 3. He "dwelt in." 4. He "sat in the gate of Sodom" (19. 1). Consequently he shared its overthrow in 14. 12, but was delivered from its destruction (19). Note the great and solemn lessons: 1. Not to choose temporal good apart from spiritual privileges. 2. The danger of approaches to evil (Ps. 1. 1). 3. The danger of looking back at the evil we have escaped (Luke 17. 32). 4. The character of "the days of the Son of Man" (Luke 17. 28-30).

The Dead Sea in the days of the Son of Man will be healed (Ezek. 47. 1-12). This prophecy will be literally fulfilled when "His feet shall stand on the Mount of Olives"; see Zech. 14. 4-9, especially *v.* 8, and Joel 3. 18. These prophecies of Christ's "glory" are as literal as those concerning His "sufferings."

SECOND SUNDAY.—*The Red Sea.*

(*Read* parts of Exod. 14, 15. *Learn* 2 Cor. 6. 16, 17).

Bible name is *Yam Suph*, and probably means "weedy" (see Jonah 2. 5), a seaweed resembling wool.

Called "red" from the Greek version, but why, no one knows. (Show on Map). The western "tongue" probably reached almost to the Great Sea in those days. Dried up at least 50 miles since Christian Era (and will be quite by and by, Isa. 11. 15; 19. 5).

Now learn the lessons of the great events connected with it:—

1. The passage by Israel (Exod. 14, 15.), testified to by Joshua (4. 22, 23); people of Jericho (Josh. 2. 10); David (Ps. 66. 5, 6); Asaph (Ps. 74. 13; 78. 13); Isaiah (63. 11-13); Nehemiah (9. 11); Paul (1 Cor. 10. 1; Heb. 11. 29).

Accomplished *for* them by God of Salvation (Exod. 14. 13, 14) when they were helpless and merited it not (*vv.* 11, 12). "Stand still and see," the former required

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

no might and the latter no wisdom; see 2 Chron. 20. 17.

A type of salvation. Egypt was a place of plenty, but also of slavery, bondage, and cruelty (Num. 11. 5; Exod. 2. 23). The wilderness was such only in name, but though naturally a place of no food or refreshment, yet they had peace, guidance, protection, with all that was necessary. The Red Sea marked the passage from death unto life. The death of all enjoyment (Exod. 2. 23; 12. 30); of the lamb in their stead (Exod. 12. 28) of the Egyptians (Exod. 14. 30); and of themselves to Egypt (1 Cor. 10. 2; Rom. 6. 3).

2. Jehoshaphat's unequal yoke with Ahaziah (2 Chron. 20. 35-37). This was for *commerce*. There was another with Ahab for *war* (2 Chron. 18. 1, 2, &c.; see 19. 2), and another (Jehoram) in *marriage* (21. 6). See the result in the rest of the chapter.

THIRD SUNDAY.—*The Great Sea.*

(*Read* Ps. 107. 23-32. *Learn* verse 43.)

This is the Bible name, but it is called also "the Sea of the Philistines" (Exod. 23. 31), the "utmost," "hinder," or "uttermost" sea. The modern name "Mediterranean" means *in the midst of the lands.*

1. It was the scene of DANIEL'S visions (Dan. 7, 8.), and on its shores were successively the four great world-powers, Babylon, Persia, Greece, and Rome. Explain the outline of this prophecy.

2. It was the scene of JONAH'S history. The word of the Lord came to reveal God's will (1. 1), "Arise and go" (*v.* 2). But (*v.* 3) Jonah "rose up to flee." He "paid the fare," but little knew what he was bargaining for! So often with us. So with Israel (Ps. 106. 15). "The great fish" was "prepared" by God. Not a whale; In ch. 2. 1, Jonah "prays." When? "Then"—when all his plans were frustrated, and all hope gone, and no help in man! Then he learns that "Salvation is of the Lord" (2. 9). As Israel learned at the Red Sea (2nd Sunday). In ch. 3. Jonah the saved becomes Jonah the preacher. Note our Lord's reference (Matt. 12. 38-42; 16. 4; Luke 11. 29-33).

3. The scene of ST. PAUL'S shipwreck (Acts 27). A picture of life's voyage. Variety of characters among the 276 souls. The historian, sailors, soldiers, merchants, prisoners, physician, evangelist, apostle, saints, all mixed as now, sharing common trials. But the revelation from God comes through the weakest, *v.* 22 (1 Cor. 1. 27-31).

4. The ISLANDS of the Great Sea. CRETE [Candia] (Acts 2. 11; 27. 7, &c.). Titus its first Bishop (Titus 1. 5). CYPRUS. Barnabas a native (Acts 4. 36). Gospel preached at (11. 19, 20). Saul's name changed here, &c. MELITA [Malta] 28. 1-10). PATMOS (Rev. 1. 9). John there "for," *i.e.* to receive the "Revelation."

The events connected with "the Great Sea" furnish many great lessons and important truths.

FOURTH SUNDAY.—*Examination.*

Question and Answer.

QUESTION No. 419.

D. L. (Middlesex). A letter appeared in a weekly journal a short time ago which said that Futurism was the invention of a Jesuit. Can you explain what the writer meant?

Futurism, properly speaking, is the system of interpreting the prophetic Scriptures literally, taking the words to mean what they say. For instance, that when Zion is spoken of, the metropolis or the nation of Israel is intended, not the church, and when a day is mentioned, it means a day and not a year. It is based on the Scriptural fact that all the prophecies connected with the Lord's first advent were literally fulfilled, a fact which anyone can easily verify for himself. This system dates back to the times of the Apostles. The Apostle Paul speaks in 2 Thess. 2. 3, 8, of "the man of sin," "the son of perdition," "the lawless one" (all in the singular), and gives no hint that he meant, not an individual, but a series of Popes; while the Apostle John, were he on the earth to-day, would be much astonished to learn that when he said the corpses of the two witnesses should lie unburied in the street of the city where our Lord was crucified, for three days and a half, he meant three years and a half. He would think of the words of Martha which he had recorded in his gospel (ch. 11. 39), and "wonder with a great wonder" (Rev. 17. 6 R.V.). But he would be still more amazed to find that the death of the witnesses meant the cessation of Protestant testimony for a period ending with the posting up by Luther of his theses on the church door at Wittenberg.

Probably the writer you refer to was thinking of the Jesuit Lacunza, who was born in Chile in 1731, and, under the name of Ben Ezra, wrote a book on the Lord's Coming, entitled *Le venida del Messias.* He adopted the literal interpretation of the Apocalypse, regarding the sun-clothed woman of ch. 12 as the literal Zion, and the 144,000 of ch. 7 as literal Israelites. He also expected Rome to become apostate, and that the Romish clergy would answer to the second beast of Rev. 13. 11. Like the primitive Christians, he looked for an infidel Antichrist. This belief in a personal Antichrist continued for many ages, till the year-day theory set men on the course of making the prophetic Word mean anything rather than what it said. In the twelfth century Joachim, the Abbot of Floris, was a great student of prophecy, and Richard I, when in Italy on his way to the Holy Land was desirous of meeting him. This took place at Messina, and, according to the Chronicle of Roger of Howden, Richard, replying to some of Joachim's remarks, said, "I thought that Antichrist would be born in Antioch or Babylon, of the tribe of Dan; also that he would reign in the Lord's temple in Jerusalem; and would walk in the land in which Christ walked; that he would reign there for three years and a half, and would dispute with Enoch

and Elias, and kill them." Here are some features of what is called Futurism maintained at the end of the twelfth century, three hundred years before the founder of the Society of Jesus was born. The writer you refer to seems to have but an imperfect acquaintance with his subject.

Spiritism.

By Mr. W. H. Bacon.

(*Continued from page* 58).

III. Are the Dead Alive?

"The sting of death is sin, and the strength of sin is the law" (1 Cor. 15. 56); and we venture to assert that the strength of Spiritism is the lie, and faith in the lie, that the dead are alive, and since these articles may fall into the hands of some who are not regular readers of *Things to Come*, we think it may be well to follow up what has been already stated, and to prove from the Scriptures the fact that death is death, for only by this means can Spiritism be successfully combated.

Let a man be thoroughly convinced that death is actually the cessation of life, and he will surely cease from the folly and wickedness of seeking to the dead; but man has so thoroughly imbibed the lie that "there is no death, what seems so is transition," and he so firmly believes that, whatever it means for the ungodly, for the believer it is translation to heaven, and that "sudden death is sudden glory," that he falls an easy prey to the Spiritist who tells him that he can summon his departed dear ones from the mansions of bliss to assure him of their happiness and through their enlarged capabilities guide him on his earthly path.

No! death is not yet abolished. It *shall be* in the coming day when "Death and Hades shall be cast into the lake of fire" (Rev. 20. 14). But as yet death *reigns*, and only One has escaped from its grasp. Hear what Paul writes of God to Timothy, "Who saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but hath now been manifested by the appearing of our Saviour Jesus Christ, who abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1. 9, 10).

Herein we learn the mind and purpose of God set forth in regard to the future. Death is *to be* destroyed; it has already been destroyed so far as the person of the Lord Jesus Christ Himself is concerned, but it has yet to be destroyed *in toto*. "The last enemy that *shall be* destroyed is death" (1 Cor. 15. 26).

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So *when* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, "Death is swallowed up in victory" (1 Cor. 15. 51-54).

We have heard preachers say that death is a friend and we have read it in their sermons. How little do such preachers know or understand that they are fighting against God, in denying the truth of His Holy Word. "The last enemy that shall be destroyed is death" (1 Cor. 15. 26), and in maintaining that death is a friend, ushering us into the presence of the Lord, they are supporting the Spiritist lie that "There is no death," as do also those persons who teach that death is "translation," for that is what present-day teaching amounts to.

As to the righteous, who are all at death sent to heaven by the preachers, when shall we believe the doctrine of Christ, who, when He was on earth, plainly declared the truth as follows: "*No* man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven"! And note the significance of the words that immediately follow: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3. 13-15).

Some may say, "Ah! yes, that was said before His death and resurrection, but since His resurrection, all that die in faith ascend into heaven at once." Pray, then, where had they who died before Christ's resurrection been in the meantime? for the Word of the Lord is that "*No* man hath ascended up to heaven but He that came down from heaven"! And then what are we to do with the revelation given after the Ascension of the Lord Jesus by the Spirit of God, through the Apostle Peter, and recorded in the following words:—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day" (Acts 2. 29), and in *v.* 34, "David is *not* ascended into the heavens." Could words be plainer? Do we wish to wrest the Scriptures, to overcome the Scriptures? The words quoted express the exact state of the case, and that should be sufficient for us all. "David is not ascended into the heavens." He "died in faith," and in due time will be raised from the dead, according to the Scriptures, and this enhances the truth and value of resurrection in our eyes; when we grasp the true position of things.

The "hope" set before us is Eternal Life with which are coupled Glory, Honour and Immortality; "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither *the* Forerunner is for us entered, *even* Jesus" (Heb. 6. 19-20). There is manifestly only *one* forerunner—the Forerunner—and this is surely confirmed

by the Word of the Lord, for the dead are spoken of as "asleep," and "sleep" we know full well is used as a figure of death, exemplified in the case of Lazarus. "Lazarus sleepeth" (John 11. 11). Then said Jesus unto them plainly, "Lazarus is *dead*" (*v.* 14), and resurrection is spoken of as an *awakening out of sleep*. Note that Lazarus *came forth* from the grave, not down from heaven" (*v.* 44). "But I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also which *sleep* in Jesus will GOD bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate, or go before) them which are *asleep*."

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4. 13-17), and verily not until then. The reference is not to bodies only, but to PERSONS.

It may be asked, "What has all this to do with Spiritism?" We reply, "A very great deal"; for we desire to prove from the Word of God that the dead are actually dead; for if this fact is substantiated, Spiritism can make no headway, where the Word of God is believed and accepted as authoritative.

Spiritists are very fond of seeking to prove that the dead are "alive" by the record of the appearance of Moses and Elijah on the Mount of Transfiguration, and by the account of the bringing up of Samuel, and we will therefore deal with these cases according to the Word of the Lord.

Moses was the representative of the Law, but he had sinned, and was not permitted to enter the land of Canaan, and we read in Deut. 34. 5, 6, "So Moses the servant of the Lord died there in the land of Moab, according to the Word of the Lord. And He (the Lord) buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day."

Now, if we turn to the Epistle of Jude (and it is not a chance record, for it is the Word of God), we find these words (*v.* 9), "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee."

To our mind it is obvious that Moses was required for the Divine purpose. But Moses was dead and buried, and, as all things are possible with God, Michael was commissioned to raise Moses from the dead that he might converse with the Lord Jesus and Elijah on the mount.

We can well understand the resistance of the devil in the light of Heb. 2. 14. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil. But death and the devil are not destroyed *as yet*, although, of course, they will be in due time, and the Scripture is true: "But now we see *not yet* all things put under Him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man" (Heb. 2. 8, 9).

In all probability Moses went back to death, for the time being; but one thing is certain, and that is that Moses *had died*, and it was therefore necessary that he should be raised again before he could meet the Lord and converse with Him.

In respect to Elijah he was removed from earth to heaven without dying. "And it came to pass, as they (Elijah and Elisha) still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2. 11). We must remember that there are heavens *and* heavens. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10. 14).

We are persuaded that Elijah is not in the heaven of heavens in the immediate presence of God, for no man can see God and live. "And He said, thou canst not see My face; for there shall no man see ME, and live" (Ex. 33. 20). We should suppose that Enoch, who was translated, and Elijah, are together, and possibly ministered to by angels, and that they are the two witnesses referred to in Rev. 11. 3-12, who are yet to die, and to be raised again after three days and a half (*v.* 11).

Now, in regard to the raising of Samuel, this was undoubtedly the over-ruling act of GOD. The Witch of Endor had a familiar spirit, a demon who attached himself to her, who would personate the dead; and, from the record (1 Sam. 28), it is obvious that Saul did not see anyone but the witch, for he appeals to her in the words, "What seest thou?" the reply being, "I saw gods ascending out of the earth." These evil spirits evidently came at the bidding of the witch, and upon Saul's putting the question, "What form is he of?" the LORD GOD intervenes and raises up the Prophet Samuel and the witch says now, "An old *man* (not a god or a spirit, please observe), cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself (*v.* 14). It is instructive to notice that Samuel came up from the earth (gravedom), and not down from heaven. The words of the witch were, "An old man *cometh up*," and in verse 9 we learn that he went back to death and the grave, for speaking to Saul, he says: "To-morrow shalt thou and thy sons be with me," *i.e.*, in death and the grave. The temporary resurrection of Samuel we affirm was the over-ruling act of God, and this appearance of Samuel, therefore, is no proof at all that the dead are alive, as Spiritists and others assert.

(*To be continued*).

Resurrection.

AN ADDRESS BY THE LATE COL. G. J. VAN SOMEREN

WE can know nothing of this subject, except from the Word, and we must "rightly divide" it, and compare one part with another.

In John 5. 29, our Lord speaks of *two* resurrections. In Rev. 20. 5, there is a resurrection spoken of as "the first resurrection;" and the 13th verse speaks of the sea and death and hell giving up their dead at a period at least a thousand years later; and so we must call that too a resurrection, and generally it is taken as the second resurrection. If nothing more were told us than what is in the Revelation we should have to leave the matter alone, and in confusion. For in Rev. 20. 12-15, there are some judged to obtain life, others sentenced to death in the lake of fire. Since at this time of resurrection all are not condemned to death, our Lord's words in John 5. 29 do not *of themselves* mean that *all* holy ones are raised at one time and *all* evil ones at another: for at the second resurrection of Rev. 20. 12-15, both holy and evil are raised together; but other Scriptures show that while *holy* ones are raised at different points of the first resurrection; and some *holy* ones with some evil ones at the second; no Scripture shows that any evil ones are raised except at the great white throne judgment (Rev. 20. 11-15), and that takes place *after the Millennium*. So there remain to be considered these questions:—

(1) Does Scripture teach us that holy, saved men are raised all at one time? Evidently not, seeing what we have just learned from Rev. 20. 12-15.

(2) What is "the first resurrection" of Rev. 20. 5? Are all *the other* holy ones then raised, and who are the holy ones raised at the time of the great white throne?

First, let us see if the general idea that during the Millennium there is no dying is warranted by Scripture. Now we must remember that the Millennium is a period of a thousand years during which the Lord Jesus Christ will reign *on this present earth;* and that the "new heavens and new earth" of Rev. 21-22. 6, are quite distinct from and come after the burning up of the present heavens and earth; which is of course *after the Millennium* is closed. Will then men die or not die during the Millennial reign of the Lord Jesus on earth?

Now in Isa. 65. 20 we read that in the time when Jerusalem shall be restored, and the wolf and lamb and lion and the ox shall be at peace in the holy mountain (11. 6-9), there "shall be no more then an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." That means, a man of a hundred years shall be accounted quite young still, nevertheless he *may* die at that age; and old men, that *have filled* their days will die. Thus both good and bad will be dying during the Millennium; but a sinner will be cut off most assuredly though still reckoned young. Life will be lived under better conditions during the Lord's reign, but it will be a life on earth. Death, we have just seen, will occur, and there will be marriages and births (Zech. 8. 4, 5).

The Lord Jesus in His just, holy rule, will be seen of all. Men will then be walking by sight, not by faith. Ps. 2. 9 shows how sharp and instant punishment will fall on wrong doers; men will be kept in subjection to a great extent by fear. *See* Psalms 9. 7-20; 18. 42-45; 21; 45. 1-5; 46. 6-11; 59. 12, 13; 66. 7; 101. 4-8; 110. 2, 5, 6; 149. 6-9; and many places in the prophets. So we see how in the Millennial reign good men will die, and also many evil men. Here are the ones whose names will be found written in the book of life (Rev. 20. 12); who could not be raised before the Millennium because they were alive then, or were born during its course. The sinner dying in the Millennium will add to the number of all sinners from Adam's day to the great white throne day, whose names are not found written in the "book of life" (Rev. 20. 15). For, as I have pointed out before, Scripture speaks of but one resurrection, that at the Great White Throne, for *all* the sinners of all the ages.

So far, I have answered that part of question (2) which relates to holy ones raised at the time of the great white throne. There remain to be answered question (1), and the first part of question (2): We may combine these points in one question and call it (3). Are all saved ones who are raised before the Millennium, raised at the same moment, or are there stages in the first resurrection? For myself I am convinced that there are separate stages in the first resurrection. Take Rev. 20. 4. It speaks of certain people who did not worship the beast, nor his image, and had not received his mark, and of people beheaded for the witness of Jesus, and of these special people being raised and reigning with Christ a thousand years. But the Beast, the Antichrist, has not come yet, so the people described as refusing to have anything to do with him are either yet alive, or may even in large numbers be *not yet born*. But they will be in the first resurrection; so that raises the thought that the first resurrection includes different stages; or, so to speak, scenes in one great Act of the Great Drama of "the Day of the Lord," which is a lengthened period.

Heb. 11. 7 tells of Noah who became "heir of the righteousness which is by faith," and *vv.* 8-16 speak of Abraham, Isaac, Jacob, "who all died in faith not having received the promises . . . but embraced them . . . they seek a country . . . . . a better country . . . . . wherefore God is not ashamed to be called their God, for He hath prepared a city for them." So they must be raised, in order to occupy that city. But they lived many centuries ago, long before Antichrist *who has not yet come;* so they cannot be among those described in Rev. 20. 4, 5, because they would not have anything to do with Antichrist. With them must be many millions of those who served God through the ages before the Lord Jesus was born on earth; *e.g.*, Moses, David, Hezekiah, Ezra, and hosts of others; and other faithful ones, like Melchizedek; and many known only to God, as the 7000

who had not bowed the knee to Baal. All of these will be raised just before the millennium, and stand in their "lot at the end of the days," as shall Daniel (ch. 12. 13).

Then with them will be raised John the Baptist, and Simeon, and Anna, and all who believed in the Lamb of God, the Christ, *before* the Church of the present dispensation; a dispensation stretching from a few years after the ascension of the Lord till His return in the air, as Head of His Body, the Church. That Body is quite distinct from all others; whether those that preceded it or that shall follow it.

Then there is the resurrection of the two special witnesses who during the Day of the Lord will be slain in Jerusalem and rise to life three days and a half later. (Rev. 11. 3-12).

The coming of the *Son of Man* (Matt. 24. 29-31) is when He comes to the earth for the destruction of Israel's enemies, and to restore His own people Israel. It is the same time as referred to in Zech. 14. 1-9, especially *v.* 4, Isa. 63. 1-9, Ezekiel 38 and 39, and Rev. 19. 11-21. That coming is during the Day of the Lord, and all the events prophesied of in these chapters (and many other places) do not occur within one day of twenty-four hours. The Day of the Lord, which is a day of wrath, terror, plagues and war, all ending in bringing in the Millennium (see Joel 2. 1-11, Amos 5. 18-20; Zeph. 1. 14-18), extends over at least seven years. The Coming of the Lord Jesus, the Son of God, for His Body the Church, will be into the air (not on to the earth) and it will be taken up to be for ever with Him *its Head*. Those who are sleeping in Him will awake, and then they and the living ones will be caught up together (1 Thess. 4. 13-18); and this "coming" and "taking up" are quite distinct from that spoken of in 2 Thess. 1. 7 to 2. 12, and 1 Thess. 5. 1-4 speaks of the same event as 2 Thess. 1. 7 to 2. 12.

There is much to be learned by studying the difference in the use of the titles *Son of Man* and *Son of God* as applied to the Lord Jesus Christ.

Things New and Old.

THERE is at the present day no principle more widely diffused throughout the civilised world than that which is met with under the names of progression, development, and the cumulative perfection of human wisdom. On every side we behold Scripture, together with the primitive belief founded on it, treated as an antiquated system, profitable only for the world in its leading strings, and ill-adapted to the present enlightened condition of the human race. This principle, in one of its various forms, modern Romanists appear to have supplied to the rationalists of the day. Meeting on this common ground, both parties show themselves alike desirous of escaping from the bondage of the written rule. They cannot endure that the faith should continue, like its founder, "the same yesterday, to-day, and for ever." And though the one would for the most part add to, while the other would exclusively take from, the articles of faith contained in Scripture, yet from a comparison between the curses denounced in the Apocalypse, these crimes appear to differ little, either in nature or degree. Not more substantial is the further distinction, that the one vests the right of developing in the Church, the other in the world. For, let the principle of development be once granted, and the very ground of that distinction bids fair speedily to vanish.

. . . . . .

Man, in the opinion of these modern rationalists, having grown in wisdom and experience, now requires a revelation suited to his augmented powers. The Old Testament, they admit, might have been well adapted to the exclusive spirit of the Jew: the New to the unlearned simplicity of the early Christian. Popery suited well enough the darkness of the Middle Ages; the half sceptical, half superstitious creeds of the Continent have hitherto met the requirements of modern times. But these, they object, were external forms of religion, requiring miracles to enforce them, tradition and the testimony of antiquity to support their credit. Something is now demanded that shall be felt to spring from the heart of man himself, something that reason will suggest and common sense accept; that shall reveal to man the divinity within, shall raise him from the dust of creeds and systems, and shall emancipate him from those fetters which the ignorance and timidity of former ages have cast around him.

This longing for a new revelation and a new intellectual religion, where may it be expected to end? What, if those who are dissatisfied with a God of mercy be suffered to create for themselves a god of power; if, despising a Saviour, they be permitted to set up a Destroyer; if, receiving not the love of the truth that they might be saved, they become the subjects of strong delusion that they should believe a lie? Such a result will not be without a parallel in the physical world.

. . . . . .

Though the coming of Antichrist will be a consequence of the unbelief of the world, the Church is no more permitted to reckon herself free from a share in the guilt, than to expect an exemption from the terrible punishment. For all her misrepresentations of Christianity to the world, for every act of neglect in publishing the Gospel, for all backwardness to warn others or to deny herself, for every cherished corruption and every selfish schism, she will then, in one form or another, suffer severely. Nor may she hope to neglect with impunity the great task committed to her care, the circulation of Holy Scripture, accompanied by the steadfast inculcation of its divine and infallible inspiration. Those who actively employ their powers in subverting its authority, where, but in the foremost ranks of Antichrist, may we shortly expect to find them? And those who, from a repugnance to support what is termed an obsolete and exploded doctrine, now suffer this form of infidelity to spread unchecked, from

what, in the approaching trial, do they hope to regain their courage? He who would then face terrors, let him learn now to endure a smile.

. . . . . .

For in that day Christianity will seem to the world to have been a dream. They will wonder, unless all power of wondering should be absorbed by the object of universal wonder, how, for so long a time, a system could prevail, in their estimation, so manifestly false, so deservedly exploded. In their new Messiah, they will, in their own estimation, both perceive what Christianity ought to have been, and learn by the contrast what it was not.

For, when compared with Antichrist's temporary success, our blessed Saviour's mission will appear to have been a failure. And, lest the comparison should then miss its effect, Antichrist has even now his forerunners, who declare openly that the assent of the human race is the divine testimony to a divine mission

(From *The Apostles' School of Prophetic Interpretation*, by Charles Maitland. 1849. pp. 403, 406-8, 411).

Signs of the Times.

JEWISH SIGNS.

IT is well to have a clear conception of the aims of "Zionism," and important statements on this subject are set forth in a recently published pamphlet, entitled "Zionism and the Jewish Problem."

After pointing out that the root cause of the "Jewish Problem" is that "the Jew is nowhere at home"; "not only a stranger in every country but a stranger who comes from nowhere"; "a people which is not a people"; the writer goes on to say that one effect of the present war will be the disappearance of the great ghettoes of Eastern Europe, which, though neither comfortable nor beautiful, have for centuries been the only "home" of Judaism. Consequently the need of a "home" for the Jew becomes more urgent.

He says:—

"It is this central problem—the homelessness of the Jewish people and of Judaism—that Zionism attacks. Its distinctive feature is that it sees the problem as a national one, not as the problem of this or that group of individual Jews.

He adds:—

"It was in Palestine that the Jews lived as a nation and produced the highest fruits of their genius. The memory and the hope of Palestine have been bound up with the national consciousness of the Jewish people through all the centuries of exile, and have been among the most powerful forces making for the preservation of Jewry and of Judaism. The task of Zionism, then, is to create a home for the Jewish people in Palestine."

While recognizing that the idea of a national return to Palestine has been an active force in Jewish life for the last half century, he shows the still more acute feeling to-day by saying:—

"The ideal of the return to the land of Palestine, as the home of the Jewish people, has begun to take concrete shape . . . the national idea has begun to affect spheres of Jewish life in which, a generation ago, the drift towards assimilation was the only visible movement."

Thus advance is made, and we are privileged to-day to see events nearing their fulfilment which cause us to read such prophecies as Jer. 30-33, Ezek. 36-39, &c. with renewed interest.

But our thoughts go beyond this first return to the day when the Lord shall stand upon the mount of Olives, amid the convulsions of nature, and the restoration and *conversion* of ALL Israel shall take place (Isa. 35.; 43. Joel 3. Zech. 14).

RELIGIOUS SIGNS.

All the greatest wars and bitterest persecutions of history have had their origin in causes arising from religious intolerance. Had the present war been an exception it would have been strange indeed. But it is not so. Engineered by the Jesuits with a view to the recovery of the temporal power of the Pope, its root-causes are strikingly religious in origin.

Dr. Alexander Robertson of Venice, whose statements are always deserving of careful attention, says in a recent article:—

"The nation seems now pretty well alive to the fact that a military invasion is impending. It is a strange thing that it did not become aware of this before. I believe that the Pope and the Church formed the resolution to bring it about, soon after the fall of the Temporal Power, in 1870, when a league was founded of all Catholics throughout Christendom for the restoration of that Power. And the fact was fully and clearly announced by the Church four years later. Cardinal Manning then said—'There is only one solution of the difficulty, a solution, I fear, impending, and that is, the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction.' In the last sentence of this quotation, the Cardinal clearly refers to Protestant England being at war with some other Protestant nation, as, he hopes, to their 'mutual destruction.'"

The *Bulwark* for May well expresses it:—

"Thus the Papacy pursues its heartless policy, making pawns of individuals and nations to further its own interests and minister to its lust for power, irrespective of the suffering and injustice with which the attainment of its ends may be purchased. Losing its hold upon almost every nation which until recent times acknowledged its authority, it turns to those which, secure for centuries in the liberties won for them by the Reformation, have lost their apprehension of its true nature, and cajoles them into subservience to its designs. Now therefore, as never before, there is an urgent call to the British people to shake themselves out of their apathy and ignorance on this subject, and as they value their liberties, to oppose every attempt, by whomsoever made, to further the projects of a power which exists for the enslavement of mankind."

And yet it is at such a crisis as this that the British Government sends an envoy to seek the favour of the Pope!

Editor's Table.

THINGS TO COME does not cater for the public taste, and oftentimes it has to witness against the methods even of those who profess and call themselves Christians. But, from time to time, those who value its testimony give utterance to their thoughts, and readers have little idea how grateful a few words of appreciation are to the conductors of and writers in such a magazine. From a city in the far west, where Spiritism, Theosophy, Christian Science, Romanism, Infidelity, Formalism and Mammon Worship abound, and only a few faithful ones gather round the Word of God, there comes a letter which tells us that *Things to Come* is "eagerly read and enjoyed, and with other similar literature is treasured up, talked over, and passed round, until it is almost threadbare." Thanks be to God that He should be pleased to use us to serve any of His children.

BOUND VOLUMES OF *THINGS TO COME*.

As some of our readers expressed a desire to possess a copy of *Things to Come* for 1914, bound so as to correspond with previous years, we have had several done in this way, and they form an attractive volume, easy for reference, and appropriate for a gift. To avoid disappointment, application for copies should be made without delay. The price is 2/6, and they are obtainable from Miss Elizabeth Dodson. We have also some copies of previous years, similarly bound, though the stock is in some cases running low.

QUESTION AND ANSWER COLUMN.

We invite questions on Scriptural subjects of general interest to our readers. These will be dealt with as promptly and fully as possible in this column. They should in all cases be accompanied by the name and address of the sender, for reference, though not for publication. We cannot undertake to answer anonymous questions, or questions which have no bearing on the Word of God.

REVIEWS.

"THE FALLACIES OF EVOLUTION," by E. W. Bullinger, D.D. One penny (Miss Elizabeth Dodson, Bremgarten, North End Road, Hampstead, London).

Evolution is too often looked upon as a harmless theory, a definite opinion about which is of no vital importance. Another very general impression is that it is too intricate a subject for anyone of limited leisure to master sufficiently to pronounce an opinion upon it. Both these misapprehensions are removed by a perusal of the pamphlet before us. We are brought face to face with the solemn fact that the Creation record in Genesis must go if a place is to be given to that theory known as Evolution, first taught by the heathen Anaxagoras (B.C. 428) and revived in the nineteenth century by Dr. Darwin.

We also discover that, although many wordy treatises on this subject have appeared, all that is essential in them is compassed in this 16 pp. booklet, and so simply presented that a reader of average intelligence can settle the question for himself once for all.

To young men whose minds are unsettled by that spasm of scepticism, that so commonly seizes the youth of both sexes even though reared in Christian families, this brochure is calculated to be very helpful. Many of the pithy arguments in it, also, would be hard nuts for an opponent to crack in a gathering where the facts recorded in the opening chapters of Genesis were being discussed. We hope it will be widely read for the honour of Him to whom creative acts are ascribed no less than 46 times in the introduction to the "Book of the Beginning."

"THE REAL CAUSE OF THE PRESENT WORLD-WIDE UNREST," by T. P. Douglas. One penny. (Samuel E. Roberts, 5a, Paternoster Row).

This is a closely printed 12 pp. pamphlet dealing with what the writer considers the main factors in the conditions of our modern life which are responsible for that growth of lawlessness which is so characteristic of the present day. So called "Scientific" Education, and the widespread employment of machinery and steam, causing men to be crowded in our cities and large towns, are cited as potent causes. But we think that the writer is handling a far more important factor when says:—

> "Modern Science gives *no place whatever* to the Word of God as the instrument by which the universe is being upheld, and it gives *no place whatever* to Jesus Christ as the One by whom all things consist . . . . Science gives no confession whatever of the truth that the Creator of all things has appeared as a Man upon this earth, and that non-confession of science clearly betrays its real character and purpose, which have long been carefully concealed from men (John 4. 3)."

One element which the writer fails to notice, is the absolute lack of discipline in the home, through parents failing to recognise their rights and responsibilities. God commended Abraham because He knew he would command his children to keep the way of the Lord (Gen. 18. 19), and Paul has some wise counsels in his Epistles to the Ephesians and Colossians which are, unhappily, forgotten in the present day.

The writer is clear and definite in his statements, and the pamphlet is well worthy of thoughtful perusal. We cannot fully endorse his conclusions as expressed in the following words:—

> "Christians can neither make nor assist in making a national law that does not add to, or take from, or nullify, some one or more of the commandments of the Lord Jesus or of His Apostles."

To concede that human law-making necessarily nullifies the Word of God appears to us to be going too far. But, with this exception, we heartily agree with every word, and believe that there is much important and timely truth condensed into the pages of this little book.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
Anon	5	0	0
Anon (Edinburgh)	1	0	0
E. E. (U.S.A.)	1	0	4
E. H. T. (Kent)	0	10	0
J. B. (Cheshire)	0	4	2
Anon (Brighton)	0	2	6
M. C. B. (U.S.A.)	0	2	0
R. J. T. (Devon)	0	1	6

(*Late Editor's Publishing Fund.*)

E. H. T. (Kent)	0	10	0

(*Breton Evangelical Mission.*)

E. H. T. (Kent)	0	10	0

THINGS TO COME.

No. 254. AUGUST, 1915 Vol. XXI. No. 8.

The Days of the Upright.

BY THE LATE DR. BULLINGER.

"The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied" (Ps. 37. 18, 19).

THERE are many precious truths in these verses. We have in *v.* 18, *The Upright*, their character, their days, the Lord's knowledge of them. Then *their lot*. Their inheritance and its duration, eternal. In *v.* 19, Their evil time, the promise to them; not to be ashamed. The days of famine. Their satisfying portion in famine. We cannot consider all these, but we can take some of them. (I.) The character of the persons spoken of. The upright. What are we to understand by this? Who are "the upright"? We commonly use the term of any who are honest and straightforward in daily life. But how many such are there? We find the same nature in sinner and in saint as in Jacob of old. The same effort to get the best of one another, to get the best of a bargain without due respect to the mind of God. Selfishness dwells in the heart, and our own experience affords full proof of it.

Where are the upright in God's sight? We look in the pages of His Word and read, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Ecc. 7. 29). What does this clause mean? Simply this, that the heart is so deceitful that, if a way of sinning is not ready to hand, it will invent one. A man left to himself can only act deceitfully with the God of heaven and earth.

Look at Gen. 1. Man created in God's own image. In chap. 3 we see him fallen, in chap. 5. 1-3, we find the transmission of the fallen nature; and in chap. 6. 5 we read, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Mark that "*only*," and that "*continually*." So corrupt and depraved is the heart by nature that man cannot improve it; so base and abominable that God will not mend it. What a picture of poor proud man, yet true of us all from the moment of our birth. Self conceit, self assertion, self determination are the make up of our natural lives.

Now, leaving this painful part of our subject, we find the Lord brings before us in His Holy Word a number, a set, a class of persons who are "upright" in His sight. Why are they upright, and how? Because He sees them in the person of His Son. Uprightness—pure and perfect—is seen in the only Upright One that ever lived on earth, Jesus Christ the Righteous. He was upright in heart, upright in Himself, in His nature, in the engagements He makes, the offices He sustains, the service He renders, the commission He receives, the work He undertakes; in every act of obedience to His Father's Law, every communication He makes to His people and the declaration of condemnation to all out of Himself.

Yes, our blessed Lord is the only Upright One who ever walked this earth. His testimony is, "The prince of this world cometh and hath nothing in Me" (John 14. 30). The devil could find nothing crooked or perverse in the person, the thoughts, the desires, the looks, the words and the actions of our adorable Lord.

He could challenge His enemies, "Which of you convinceth Me of sin" (John 8. 46)? Under the approving smile of the Father He could say, "I do always those things that please Him" (John 8. 29). In the works of the Lord Jesus the Father could always say, "Mine eyes behold the things that are equal" (Ps. 17. 2). In them all is straight, all is upright. Every movement of His heart was upward, homeward, Godward. Every desire of His mind was away from Himself to His Father and our Father.

As we are led to "behold" Him as He sought the glory of the Father and the good of His people, how humbled, how abashed, how ashamed we are! "We know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3. 19). We bow before Him and confess, "To the Lord our God belong mercies and forgivenesses; though we have rebelled against Him, neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us" (Dan. 9. 9, 10). Yet our rejoicing is this: "There is no unrighteousness in Him," and His righteousness is ours, if we are His. His obedience, His sufferings, His death are for every lost and ruined sinner who is brought to experience his own unrighteousness, and his own sinfulness, and who can say before God, "For Thy Name's sake pardon mine iniquity for it is great" (Ps. 25. 11).

And then it can be said, "Of Him are ye (all such) in Christ Jesus, who of God is MADE unto us wisdom and righteousness and sanctification and redemption" (1 Cor. 1. 30). *Made* in the purpose of God the Father, in His counsels, His covenant, His oath or His word. *Made*, not only in the Person of Jesus Christ, but in the power of the Spirit. Look at 2 Cor. 5. 21; He hath *made* Him to be sin for us. "Made" Him and dealt with Him as such, "that we might be *made* the righteousness of God in Him." So that it is written, "This is His name whereby He shall be called the Lord our Righteousness" (Jer. 23. 6), and in chap. 33. 16, we read, "This is the name whereby *she* (Jerusalem) shall be

called, "The Lord our righteousness." She is called by the same name as He. His righteousness is imputed to the sinner, so that it can be said "that the righteousness of the Law might be fulfilled in us who walk not after the flesh but after the Spirit" (Rom. 8. 4). Notice "fulfilled in us." In Christ the child of God is "upright," is a partaker of His Spirit. Where are we as to these precious truths? Do we love them? Do we desire to hear them? Are they music in our ears? Do we love any other Saviour than God's Christ? Would we be saved in any other way? How blessed to hear Him say, "Lovest thou Me?" and to be able to reply, "Lord Thou knowest all things, Thou knowest that I love Thee." "The upright love Thee"; yes, they stand upright in Him and they rejoice in the declaration, "He knoweth the days of the upright."

(II.) *Their changes.* This shews that amid the "changes and the chances of this mortal life they are never long in one stay." Life is a pilgrimage, there yesterday, here to-day. Life is a voyage, becalmed yesterday, tossed with tempest to-day, and what to-morrow? Note the words, yea, the letters, because the text is often misquoted "as thy day." It is as thy DAYS, so shall thy strength be" (Deut. 33. 25). Thy days, each one, dark and gloomy, bright and cheerful, days of temptation, days of trial, days of affliction. "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other" (Ecc. 7. 14). These are words that have both a temporal and spiritual application. There are, indeed, days of evil, as was Jacob's experience (Gen. 47. 9); but blessed be God we have

(III.) The Lord's knowledge of them. "The Lord *knoweth* the days of the upright." What a precious word, it includes all. The Father knows me as the object of His love, the Son knows me as the purchase of His blood, the Holy Spirit knows me as the trophy of His power. The Father knows me as His child, and pities my infirmities; the Son knows me as a Sympathiser with my sorrow; the Holy Spirit knows me as a scholar, and teaches me. What more can I desire?

"Sure the Lord thus far has brought me
By His watchful tender care,
Sure 'tis He Himself has taught me
How to seek His face by prayer.
After so much mercy past,
Will He give me up at last?

"True, I am a foolish creature,
And I've sinned against His grace!
But forgiveness is His nature,
Though He justly hides His face.
Ere He call'd me, well He knew
What a heart like mine would do."

Yes, He knew all about it, and therefore has made ample provision for every necessity. This is what we need to understand. God's knowledge is a knowledge of appreciation and approbation. Though they wander, fail and err, He will not discard His people. They are sinful, but He saves. They are lost, but He seeks. They are fallen, but He raises and restores. They are suffering, He sympathizes with them. He knows all, and in spite of all His love reaches forward to them; His right hand of power brings them gracious deliverance and encouragement. "The Lord knoweth the days of the upright," and for this we bless and praise His glorious name.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 46.

By Mr. Charles H. Welch.

Word Studies in the Epistle to the Ephesians.

(*Continued from page* 66).

"THE BODY."

Its Ministry by Unity.

(Eph. 4. 16).

In our last paper we looked at the teaching of Eph. 4. 12 and saw how the present dispensation was ushered in, and that the members of the One Body in this early stage were cared for, by the gifts of supernaturally equipped men, apostles, prophets, evangelists, pastors and teachers. This order of ministry was not to remain, however; supernatural gifts of apostle and prophet were not a normal feature of the dispensation of the mystery. Verse 16 leads us on to the ministry that alone is in perfect harmony with the One Body. In this verse we have two references to the Body, vitally linked, yet sufficiently distinct to demand separate consideration. The first of them is the central reference in the Epistle. It emphasizes the unity of the One Body.

The words of verse 16 must be read on from verse 15, "Who is the Head, even Christ, from whom the whole body," etc. A reference to the parallel passage, Col. 2. 19, will confirm this. The unity of the body does not originate from within itself. It is here that many attempts at unity have failed. So long as one member seeks to make other members agree with him, there will be, possibly, uniformity, but not the Unity of the Spirit. As each member realizes his unity with the glorious Head, so will he realize the more his own unity with fellow members. As they daily grow more like unto *Him*, they will find themselves growing more like *each other*. Euclid's axiom, "Things that are equal to the same thing are equal to one another," is perfectly true in this connection.

Two expressions are employed in Eph. 4. 16 to denote unity; "fitly joined together," and "compacted." The first word indicates the perfect adjustment of parts, the second, the living connection. The first word has already been used in Eph. 2. 21. There it speaks of "all the building," here it speaks of "all the body." There, Christ is the Chief Corner Stone, here, He is the

Head. This fourth of Ephesians structurally corresponds with the second. In the second we have doctrine and dispensational teaching, in the fourth we have its practical outworking. In the heavenly and finished aspect believers who constitute the One Body, are spoken of as being builded together as a *holy temple*. In the practical and present manifestation of their unity they are spoken of as a *body*.

The reader may remember many parallels between these two chapters. The two walks, the new man and the old, and the use of the word "create" will at once come to mind. In each particular it will be seen that the teaching of chapter 4 is a practical development or outworking of the truth of chapter 2. In chapter 2, for example, we read of the dispensational alienation of the Gentiles, in chapter 4 we find that dispensational alienation manifested by a walk, "alienated from the life of God."

The creation of the new man in chapter 2 is seen in its practical outworkings in chapter 4. *vv.* 21-24. So with the teaching concerning the holy Temple "fitly framed together." What practical manifestation is to be given of this blessed truth? Chapter 4. 16 supplies the answer, "The whole body," "fitly joined together." The word *sunarmologeō* is from *sun* "together," and *harmologeō* "to compact," which in turn is from *harmos* "a joint" and *legō* "to collect," so meaning a system of many parts adapted to each other. Heb. 4. 12 gives the word "joint." Like Solomon's Temple, every stone perfectly fitted into its place, so that the sound of a hammer was not heard. Oh that the manifestation of this blessed truth might be accomplished in the same way. Man's attempts, alas, seem to have much of the sound of the hammer, forgetting that the building up of the body, like that of the Temple, must be the work of the Spirit. Not only is there perfect adaptation of the parts, we read further, "and compacted by that which every joint supplieth." The joints, the frame work, even of a dead man might be said to be "fitly joined together," the "compacting," however, is the sign of life. This word we find translated "knit together" in Col. 2. 19.

The next clause, "by that which every joint supplieth," needs revision. A literal rendering would be "by every joint of the supply." The joints do not *originate* the supply, they are but channels. The preposition *dia* is used with the joints indicating the means, the preposition *ek* is used with Christ the Head—indicating the origin. Again we can find help by referring to Col. 2 19, which we will now quote in full. "And not holding firmly the Head out (*ek*) of whom, all the body, by means (*dia*) of the joints and the ligaments being supplied (cf. Eph. 4. 16, 'joints of the supply,') and being compacted together, increases with the increase of God."

The joints are channels of nourishment to other members of the body. How this emphasizes the vital need of unity, both among the members, and with their Head. No one member can say of another, "I have no need of you." Ephesians says, "connected or compacted by every joint of supply." Colossians adds a word, "ligaments" or "bands." While this plural expression is absent from Eph. 4. 16, it is not absent from the context entirely. One great important ligament is brought forward in Eph. 4. 3. "The ligament (bond) of the Peace," namely, the peace explained in Eph. 2, the dispensational peace, the peace between the erstwhile conflicting parties, Jew and Gentile. Col. 3. 14 rounds out the thought by adding one more, "love the ligament of perfectness." If love and peace are enumerated among the "bonds" or "bands"—other fruits of the Spirit, joy, long-suffering, meekness, etc., may well be included. Indeed, Eph. 4. 2, supplies them as absolutely necessary to the endeavour to keep the Unity of the Spirit. "With all lowliness, and meekness, with long-suffering forbearing one another in love."

A practical example of the relation between fellow believers, "joints of supply," and the word, "out of whom" the whole body receives the nourishment, is provided in Phil. 1. 19, 20. "And I know that this will result in my deliverance, through your prayer, and the supply of the spirit of Jesus Christ according to my earnest expectation and my hope." Here we observe the conditions indicated in Eph. 4. 16 are fulfilled Paul's deliverance is the blessing sought. It results from

(1) "Your prayer"—the joints of supply.

(2) "The supply of the Spirit of Jesus Christ"—out of whom all the body, etc.

(3) "According to my expectation"—the completion of the circuit.

It may be that prayers for us are not answered because *we* fail. The Philippians might pray, the Lord might be ready to supply, but if Paul had not expected, his lack of communion with the Lord and his fellow members, would have stopped the supply from reaching him. The same is also true regarding prayer on our own behalf. Do we not pray, at times, and then fail of the blessing because we do not really expect an answer? We do not by any means suggest that this exhausts the problem of prayer, but we suggest that Phil. 1..19, 20 illustrates the complete circuit established between one member and another through the Risen Head. This makes for true growth. This will tend to the "increase of God."

To conclude our study of Eph. 4. 16 here, would be to omit the most practical part of the verse. We have brought before us here the third "measure" of this section. There is in *v.* 7, "the measure of the gift of Christ." This has reference to the special ministry of apostles and prophets. In *v.* 13 we have "the measure of the stature of the fulness of the Christ." This gives the goal of that ministry "until we arrive at the unity of the faith." In *v.* 16 we have another measure, "according to (the) working in (its) measure of each one part." The teaching seems to be, that each member has his or her part to play, and it is according to the measure of *each one* doing his share, that growth and edification will be advanced or retarded.

The last clause, "maketh increase unto the building up of itself in love," brings us to the last word concerning ministry so far as we are concerned. Once the

building up of the body of Christ (*v.* 12) was the goal of the ministry of the gifts—apostles, prophets, etc. Now the Body "builds up itself." It "grows" from within. The practical manifestation, "the body," like the spiritual reality, the temple (2. 21, 22) is "fitly framed together," and is "built up" by the Spirit of God. Our greatest need is unity. Learning, ability, gifts can do no good to a dislocated body. First there must be union between members and Head, and members with each other. Growth and increase will as surely follow as they do in the natural body. Unity is not only essential in this particular, but, when we come to examine the special phase of teaching which is peculiar to Philippians, we see that "To be of one mind, of one spirit, to mind the same thing" is the oft-repeated and essential quality. Let us be on our guard against all the attempts that are made to tempt us from "holding the Head." In Him is fulness. We are filled full in Him. Our goal is "to be filled with all the fulness of God." Let us, therefore, lay aside all the hindrances to unity and growth that arise from either religion, politics, world or flesh, and seek to fulfil our "measure," each one part doing its share.

Spiritism.

By Mr. W. H. Bacon.

(*Continued from page* 80).

IV. Proved to be Satanic.

(A.) By the Word of God. One of the many aims of Satan is to uphold and establish the lie that the soul of man is immortal, and accordingly one of the cardinal doctrines of demons is "the immortality of the soul," an expression utterly foreign to the Word of God, but exceedingly popular with the various "religions" of the day, and particularly so in Spiritism; hence our previous article, in which we sought to show from the Word of God that the dead are in every sense *actually* dead, and will not live again until the resurrection.

There are many forms of spiritism; and "materialization," which we have already dealt with, is an advanced form of the evil; but Satan secures the bulk of his dupes by introducing to their notice what at first appears to be merely something of an entertaining and amusing character, as, for example, "table-turning." This phenomenon arouses curiosity, and is calculated to lead to "table-rapping" when direct communication with demons is speedily set up, and before long the "sitters" become confirmed spiritists.

That spiritism is Satanic in origin is very clear from the Word of God; for in Deut. 18. 10-12, we read, "There shall not be found among you *anyone* that maketh his son or his daughter to pass through the fire, or that useth divination, *or* an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." And again, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them" (Lev. 20. 27).

And again, "And when they shall say unto you, Seek unto them that have familiar spirits, *i.e.*, unto mediums, and unto wizards that peep, and that mutter: should not a people seek unto their God, for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8. 19, 20).

God has declared that "All unrighteousness is sin" (1 John 5. 17), and as sin entered into the world in and through the person, work and word of Satan, we conclude that he is in and behind every form and phase of spiritism, although he employs his angels and the demons to fulfil his purposes.

The modern forms of Spiritism are much the same as in ancient times, although largely under the guise of more attractive names and propagated under the title of "SPIRITUALISM," which we, however, prefer to speak of as "spiritism," or more correctly speaking, "demonism," for such it truly is.

The modern phases of this awful movement include table-turning, table-rapping, the rapping however, not being confined to tables, mesmerism, mesmeric healing, "Christian Science" healing, hypnotism, thought-reading, second-sight, astrology, divining, crystal-gazing, palmistry, fortune-telling, writing by means of the planchette, trance-speaking, where the medium falls into a trance and the demon possessing him, actually speaks and oftentimes discourses quite beyond the ken and ability of the medium, who for the time being is in a state of utter unconsciousness, the modern "speaking in tongues," spirit-writing by the hand of the medium spirit-materialization, and a seeking to the dead, the demons personating the departed and thus deceiving the seekers. Now we surely cannot fail to discover in these practices that they are contrary to the revealed mind of God as seen in His Word, and that the promulgation and practice of such a line of things which can only end in everlasting punishment, which is the Second Death, is due to Satan, the arch-enemy of God and of His creature, man.

(B.) By the test of 1 John 4. 2, 3. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Man is not a spirit, but the angels, both the unfallen and the fallen, are spirits, and we have every reason to believe the demons are also, for they are certainly not material, and consequently the test referred to is not to be applied to the *person* through whom the spirit is speaking, but to *the spirit in possession* of the man, or woman, or child; and in the use of the test according to the instructions laid down, it is essential that the spirit should be tested as to whether Jesus CHRIST is come in the flesh—and not merely as to whether Jesus, a man, is come in the flesh, for in the name Jesus CHRIST, there is a

confession of His Lordship, which is not the case in the name of Jesus, which was merely the name attached to His humanity and humiliation.

The test laid down in the Word of God must be rigidly adhered to by the child of God applying it. "DO YOU CONFESS THAT JESUS CHRIST IS COME IN THE FLESH?" and the believer may be assured that the spirit speaking through the medium will show from whence he is.

"Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God . . . Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4. 1-4).

May we, in passing, draw attention to the exceedingly sad condition of things with thousands of professing Christians in that they insist on calling the Lord Jesus Christ—"Jesus"—Such conduct is shockingly dishonouring to the LORD, and one would have thought that in the light of the Word of God: "Ye have an unction from the Holy One, and ye know all things" (1 John 2. 20), and again in *v.* 27: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you"; it would not be necessary to point out that by those professing the Name of Christ He, the Son of God, the Lord from Heaven, should be spoken of as the LORD JESUS, for nature itself teaches us to recognize the propriety of addressing and speaking of our fellow-men according to their station and rank.

The late Dr. Bullinger once said in our hearing something to this effect, in respect to the LORD JESUS: "The demons invariably call Him "*Jesus*" because they will not recognize His Lordship. Men call Him "*Jesus*" because they do not know Him. The HOLY SPIRIT calls Him "Jesus," because HE is HIS EQUAL.

Reverting to our subject, in the light of Scripture, which cannot be broken, because it is the Word of God, the Lord has ordained that the spirit to whom the test of 1 John 4. 2, 3 is applied, must and shall respond to it, and this is the safeguard for the children of God in this dispensation.

Pastor D. M. Panton in his booklet: "*Tests for the Supernatural*,"* writing on the subject of this test, says:

> "Moreover, the test is found to work. Supernatural tongues broke out, eighty years ago, in a clergyman's family in Gloucestershire; a superhuman utterance, through a child of seven, ruled the house as with the voice of God. Suspicion at last arose in the clergyman's mind, and the curate suggested to the rector the application of the test. 'Try not the spirits!' the boy immediately cried, 'Try not the spirits!' Solemnly the spirit, whose protest was wisely disregarded, was asked if Jesus Christ had come in the flesh, and as promptly denied it; and on the clergyman silencing it, the spirit departed, and never returned. Another instance may be given. Some years ago, in Norwich, a young man informed a godly man known to me that in a spiritualistic *séance* he had got into communication with his grandmother. 'Your grandmother, whom I knew so well, was a lovely character, and a holy woman,' the old man answered; my counsel is that you go back and ask her, 'Did Jesus Christ come in the flesh?' A few days after the young man, unutterably horrified, returned, saying, 'The spirit's immediate answer was 'No,' followed by a torrent of blasphemy; it is a spirit from hell!'"

Mr. Panton continues:—

> "I may add my own experience. Some twenty years ago, in conjunction with one now an Anglican Canon, and another a China Inland Missionary, several undergraduates, applied the test in my own rooms at Cambridge. 'Are you willing,' the spirit was asked, when it had become certain that a spirit was present, 'to communicate with us on the incarnation of Jesus Christ?' An emphatic 'Yes' was the reply. 'Did Jesus Christ come in the flesh?' The response was a still more emphatic 'No!' The thrill of that awful discovery will never leave my memory. Thus a babe in Christ can no more be deceived by an honest application of the tests than the matured saint; *because the revealing power is lodged, not in the degree of sanctification of the enquirer, but in the infallibility of the Word*: 'beloved'—of whatever age, or maturity, or circumstance—'PROVE THE SPIRITS.'"

(*To be continued*).

* Price one penny. A. Holness, Paternoster Row.

A New Synopsis.

By James Christopher Smith.

JOSHUA.

Some have included Joshua with the Five Books of Moses, and called it the Hexateuch; but there is no real reason for this, any more than for adding Judges and calling it the Heptateuch. The Pentateuch must ever be associated with the name of *Moses*, as representing the Law and the journeyings; but Moses' leadership ceased before the crossing of the Jordan, and hence Joshua, as a book, stands apart from the Pentateuch.

But Joshua is a true *sequel* to the Books of Moses, just as Judges is a true *preparation* for the Books of the Kings.

The continuity of the history is clearly marked by the charge given to Joshua (1. 1, 2), "The Lord spake unto Joshua . . . saying, Moses, my servant is dead; now, therefore, arise, go over this Jordan, thou and all this

people, unto the land which I do give to them." Thus the new leadership is specially emphasized. Joshua was "Moses' minister" and as such he had a fitting training for his new office (cp. Exod. 17, 24 and 33, and Num. 14).

The *structure is fourfold* and beautifully lays open the contents of the book. It may be stated as follows:—

PREPARATIONS:

The *Beginning* of Joshua's Leadership (chap. 1. 1—5. 12).

THE CONQUEST

of the Canaanite Peoples (chap. 5. 13—12. 24).

THE DIVISION

of the Land among the Tribes (chap. 13. 1—22. 34).

CONSUMMATIONS:

The End of Joshua's Leadership (chaps. 23 and 24).

The events under each one of these structural sections are full of interest and instruction; fully fitting the subject of each heading; and unfolding a remarkable correspondence.

This will become more and more manifest as we proceed.

1st Division (1. 1—5. 12).

The events here recorded, connected with the *beginning* of Joshua's leadership, are *preparatory* to the conquest. The leading facts are four in number.

1st. The Charges (Chap. 1)

Jehovah charged Joshua, just as He had charged Moses. Moses was commissioned to bring Israel *out of Egypt*: Joshua is charged to bring Israel *into Canaan*. It was another step in the accomplishment of God's purpose and promise.

The charge is in thorough accord with the work Joshua had to do. He had the serious work of war in front of him; and hence he is exhorted, over and over, to be strong, to be courageous, to be fearless.

The book of the Law was to be his constant *companion* and guide. He was not to deviate from it a hairsbreadth; it was to be his *meditation* day and night; it was to be the sum and substance of his *testimony;* and, finally, God's presence, with him, was assured (1. 9).

Then Joshua *charged the officers* of the people, just as God had charged him. He was to hand on for practical fulfilment what he had received. He was to *give out* to men in accord with what he *got* from God (*vv.* 10, 11).

Every discerning child of God will see how this speaks to ourselves.

The charges were complete when he had reminded Reuben, Gad and Manasseh of the duty resting on them with regard to the war and the "*rest*" following (*vv.* 12-18).

2nd. The Spying (chap. 2).

Like a wise general Joshua sent two trusty scouts to find out the position and condition of the enemy, and they brought back a report which was highly encouraging to the Leader (*vv.* 23, 24). Compare this with the event at Kadesh-Barnea, when Moses sent out the twelve spies. The report of Caleb and Joshua exactly corresponds to the report of these two men sent by Joshua. The testimony of faithful, fearless witnesses will, in the main, agree.

But the spying, in this case, brings into prominence that remarkable woman Rahab, whose faith laid hold of the fact that the coming conquest was of God. The "scarlet cord" was the token of her safety when the day of judgment came to Jericho. Rahab is ever to be associated with Ruth, both of whom came, by faith, into the line of the descent of the Seed, issuing in the person of "the Son of David," the Messiah. These women heard and believed that *God was with Israel.*

3rd. The Crossing (chaps. 3. and 4).

All was now ready for the great event of *crossing the Jordan.* God's ark, God's presence, led the van. God's priests stood firm in the dry bed of the typical river of judgment until, in typical resurrection, all the host of the Lord had clean passed over, and placed their feet on the soil of the promised inheritance. Then the *stones of memorial*—twelve in the river bed and twelve at Gilgal, in the land—were set up by the Leader, ever reminding us of the connection between mediation and possession.

It was a marvellous event. The careful reader will compare this with the *crossing of the Red Sea*, as indeed we are all taught to do in chap. 4. 23, 24 of this book. There were differences, of course, but they were in keeping with the position the nation had reached. But the same God was there, in each case, putting forth the same mighty power to fulfil two stages in the one sweeping purpose.

In the case of the Red Sea crossing, Israel *left one enemy behind her*--typically the *world power* of Pharaoh and Egypt; while in the crossing of the Jordan, Israel *faced another enemy before her*—typically the *Satanic forces* of the sons of Anak and the Kings of Canaan.

And just here we come in sight of the book of the New Covenant which corresponds to Joshua in the Old Covenant, namely, *Ephesians.* In the beginning of that Epistle we see God's mighty power lifting us out of the old, sin-bound, death-bound life of nature, whose path was the "course of this world," into the life identified with a risen and seated Saviour, but only to be confronted—as seen in the latter part of the Epistle—with the subtle forces of Satan, "spiritual wickednesses in the heavenly realms," disputing every foot of the ground as we seek to take *actual possession* of our riches and treasures "in the heavenly realms in Christ" (cp. Eph. 2. 1-10 with 6. 10-20).

Instead, therefore, of Canaan being a type of rest, after the dissolution of the body, it is a type of the place of conflict into which the crossing of Jordan leads us.

To the obedient believer, joyful possession is assured, for the hand of the Lord is mighty!

4th. The Circumcising (chap. 5. 1-12).

This was a preparation of great importance and significance. What a commentary this event was on the condition and unbelief of the people during the forty years. This fundamental law, applying to the seed of Abraham, was in abeyance all that time, because

of unbelief. Unbelief hinders! Unbelief excludes! Unbelief grieves God!

How fickle is man! How faithful is God! But the generation that were now to enter the Land were circumcised. The covenant was restored. The relation to God was re-established. The reproach of Egypt was rolled away. Old scores were wiped out: and they could now enter on the business of conquest with faith triumphant.

Accordingly the *Passover* was again observed: the *Manna* ceased: and they began to live a normal life by partaking of the "old *Corn of the Land*," food suitable for the new situation and for the new work in front of them.

There was a great

READJUSTMENT,

just as we see, for ourselves, in the Epistle to the Ephesians.

2nd Division (5. 13—12. 24).

This pertains to the *Conquest*. The cup of the Amorites was now full. Their sins were crying to heaven for the judgment now due. A fear had already seized them that destruction was nigh. (See chap. 5. 1).

The divisions into chapters of our Authorised Version are most unfortunate. The sixth chapter is a conspicuous example. It should have begun with v. 13 of Chap. 5. But the striking incident relating to the Man with the drawn sword in his hand is cut in two and the connexion lost. The paragraph is 5. 13 to 6. 5. Chap. 6. is a parenthesis, showing Jericho already closely invested: and this gives emphasis to the message of the Man with the sword who tells Joshua, in answer to his question (5. 14), how Jericho was to be taken (6. 2-5). The reference to *standing on holy ground*, in the presence of this "Man," prepares us for the plain declaration, in 6. 2, that the "Man" was no other than "Jehovah." The Leader of the Lord's host was in the field: and Joshua, like a true soldier, acknowledges his Superior and receives from Him his orders. Jehovah appeared as a Man with *a drawn sword*, in perfect accord with the situation and the coming conquest. Compare with this the appearing in *a flame of fire in a bush* to commission Moses.

How perfect, how significant all God's ways are!

In the light of the above "appearance" all the rest follows easily.

The facts to be specially noted in connection with the Conquest are as follows:—

1. *Events of Destructive Warfare.*

(1) The capture of Jericho (chap. 6).
(2) The capture of Ai (chap. 8).
(3) The defeat of the *five kings* of the *southern combination* (chap. 10).
(4) The defeat of the *many kings* of the *northern combination* (chap. 11).

These four movements or campaigns practically covered and conquered the whole land.

2. *Events of special significance* associated with these campaigns.

(1) The *peculiar means* employed at the capture of Jericho.

We say "peculiar means," because they were so, intentionally so. That a city should be captured and a sufficient amount of its walls demolished by processioning of priests and blowing of rams' horns was contrary to all man's notions and contrary to all experience in such matters.

But thereby man's wisdom was confounded and God's power glorified. Israel and the enemy alike would be deeply impressed that here was a "hand" higher than man's: and such a thing happening on the very first contact with the Canaanites would confirm *Israel's faith in God* and strike her *enemies with fear*, throughout the whole country.

(2) The taking of the "devoted thing" at Jericho caused defeat at Ai. Sin may be committed at one place and its consequences may be seen at another place. One man's sin caused the death of many men, and made the heart of a nation to fear and faint.

The punishment of Achan has its parallel in Ananias and Sapphira.

Each of these was at the beginning of a new movement: and they tell loudly the truth that God will not look lightly on sin whether it is under Law or under Grace.

(3) The *stratagem of the Gibeonites* was overruled by God to bring about the defeat of the "five kings"; and the story brings out *the sacredness of a covenant.* Joshua and Israel would not, could not, go back on their word.

(4) Note the *building of an altar at Ebal* (quite permitted by Exod. 20. 25) which was an exception, proving the general rule, concerning the Central Sanctuary. The writing of the Law on the stones may be compared with the "tables" in the Ark and noted as the fulfilment of Moses' command (Deut. 27. 1-8). Ebal was not the place which God "chose to put His Name there"; and the building of the altar at Ebal, for special use, on a most solemn occasion, in no way contradicted that plan of His will for Israel as a settled nation.

(5) The incident at Gibeon and Bethhoron about the *sun standing still* at the voice of a man is, of course, quite miraculous. It is no use speculating as to how it could be. Man's inability to see how such a thing could be, by no means proves that God could not do it.

It is, however, very suggestive that this manifestation of God's power occurred in connexion with the judgment on the Amorite Kings (whose cup was now full) in the region of the Anakim who were similar to the "fallen ones," ("giants," too) whose progeny brought about the flood (Gen. 6).

Specially note that Joshua made a point of clearing out from the land of Israel these unnatural giants (chap. 11. 21, 22).

The extermination, therefore, of the Canaanites and their Anakim (Satanic) allies, was an exact parallel (on a smaller scale) to the destruction of the race (save one family) at the flood.

It was better that these giants in sin (as well as in physical stature) should die rather than that there should be a further spread of the mischief, with still more disastrous consequences.

Notwithstanding man's shortsighted criticism, "the Judge of all the earth" knows and does what is right.

(*To be concluded*).

Dispensational Changes.

IN this continuation of a previous paper (pp. 69, 70), illustrating the changed conditions of this dispensation, the writer asks indulgence for inevitable repetitions.

Let us consider first the claim which is constantly made that all the elements of James 5. 14-18 are laid down for our guidance *now*. It might, in reply, be sufficient to ask where are "the elders of the church" who are to be called for? The epistle is one of the earliest of the New Testament Scriptures, and was written "to the Twelve Tribes which are of the Dispersion," before the Israel nation had finally rejected the offer of the kingdom, and while the "powers" were still given of God, for miracles were a sign to the unbelieving Jew. If that "power" of James 5 remained with "the elders of the church," we may well wonder why Timothy, Epaphroditus, and Trophimus were sick.

It is apparent that Paul had *several* special revelations given to him by the Lord Himself. The first commission by the Master he loved so well is detailed in Acts 26. 16-18. "The people" and "the nations" (Gentiles) are distinguished, although the message was the same to both (see *vv.* 20-23). But this good news was something other than that delivered to the Twelve, as is shown in the epistle to the Galatians, where Paul emphasizes the fact that he received it not from man, nor was he taught it, but it came to him through revelation of Jesus Christ (Gal. 1. 12). In ch. 2 the gospel he preached among the Gentiles (*v.* 2) is discriminated as "the gospel of the uncircumcision" (*v.* 7) from the "gospel of the circumcision" proclaimed by Peter. But not even this "gospel of the uncircumcision" can be the same as the later revelation given him by the Lord, and unfolded in his latest epistles. It is not possible to understand that in Gal. 3. 7, 9, 26, 29; 4. 5-7, the apostle was giving the same teaching as in his letters to the Ephesians and the Colossians. In the earlier epistle, the position of believers is that of "Abraham's seed, heirs according to promise," "sons"; in the others it is "the church which is His body," blessed with "the exceeding riches of His grace," "the mystery which hath been hid from the ages and from the generations, but now hath been manifested."

The Divine Revelation is ever progressive, and we must bear in mind that the earliest written epistles, such as those to the Thessalonians, Galations, &c., could not contain teaching which was only made known at a later time. For example, "the word of the Lord" (1 Thess. 1. 8) could not be the same as "the unsearchable riches of Christ" (Eph. 3. 8). Nor could "the gospel of God" (1 Thess. 2. 2, 8, 9, 16) contain any reference to the revelation made years afterwards to the apostle concerning the mystery of Col. 1. 27. Let us not forget that the early believers had not, as we have, the entire New Testament Scriptures before them.

In the times of the latest epistles there were no "powers," as is shown by the cases of sickness among believers, but Paul reminds the Thessalonians that "our gospel came not unto you in word only, but in power also, and in Holy Spirit and much fulness," indicating that the "powers" were then present with them. And we learn that these Thessalonians (1 Thess. 4. 13, &c.), waiting for the early coming of the Lord, in harmony with Acts 3. 19-21, 26, grieved about them that had fallen asleep. The apostle comforted them with the assurance that such would "rise first, then we that are alive, that are left, shall, together with them, be caught up."

These words are in strong contrast to Phil. 3. 11-14, to which attention has been drawn in a previous paper. The explanation is that the earlier revelation was given to Paul and was communicated to the Thessalonians, while the kingdom offer was still being held out to the nation. This is confirmed by the terms in which Paul wrote, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5. 2): and "sudden destruction cometh upon them as travail upon a woman with child" (*v.* 3). Compare our Lord's own words in Matt. 24 and Luke 17 respecting His coming.

Again, in 2 Thess. 1. 6-10, the "revelation of the Lord Jesus from heaven with the angels of His power in flaming fire," &c., bears close resemblance to our Lord's own warnings (in the Gospels) of His coming, while "the resurrection out of (from among) the dead," the "upward call" of Phil. 3. 14, is distinguished from the earlier revelation to Paul. It may well be that the special position of the church which is His body involves the particular resurrection of Phil. 3.

The apostle's prayer for the Thessalonians is, "May your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ" (1 Thess. 5. 23). These words, taken in their primary and simple sense, indicate that the Lord might return in the lifetime of the Thessalonians. In this life we are *soulical* beings, but when changed we are *spiritual* beings (1 Cor. 15. 42-53).

When the King was on earth His subjects could lack nothing, for they had only to ask of the Lord. Were they hungry? Behold! how graciously He fed the multitudes. Were they sick? Them that had need of healing He healed. Were they in danger? He who rebuked the winds and stilled the waves had power to shield from every attack by man or by Satan. He wields the same almighty power still, but He does not operate it in *every* sphere and in *every* case. Our refuge

is in Him, and He hears our cry for deliverance, and knowing that, we rest "in Christ."

While among believers of that early day all things were common and none had need, for all were one, a marked change is seen in Eph. 4. 28, where we read of some that had need. See also Eph. 6. 5-9, and Col. 4. 1 in which latter passage masters are commanded to render to servants that which is just and equal. But in Acts 4. 32 masters would have nothing wherewith to render to their servants, for they had all things common. And there were some cases (1 Tim. 5. 16) with which the church was not to be burdened. See also 1 Tim. 6. 1, 2, and Titus 3. 14. These indicate a change from what are called "Pentecostal" conditions.

In one of his latest letters Paul exhorts "therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2. 1, 2). This exhortation conveys special instructions for the time now present.

DECIMUS.

(*To be concluded.*)

Question and Answer.

QUESTION No. 420.

A. S. C. (Sussex). What is meant by "the heart of the earth" in Matt. 12. 40?

This expression occurs only here in the New Testament, but the phrase "in the heart of" is frequent in the Old. In Ex. 15. 8, we read, "The depths were congealed in the heart of the sea," where it simply means "in the midst of the sea." In fact, this is the translation of all the other occurrences of the Hebrew expression, *b'leb**, in the A.V. the margin giving "heart."

Thus Absalom was hanged in the midst (heart) of the oak (2 Sam. 18. 14). In Jer. 51. 1 we read of those who dwell in the midst (heart) of Babylon. All the other occurrences have reference to the sea, *viz.*, Ps. 46. 2; Prov. 23. 34; 30. 19; Ezek. 27. 4, 25, 26, 27; 28. 2, 8; Jonah 2. 3.

With this expression, "in the heart," meaning "midst," may be compared Judg. 9. 37 and Ezek. 38. 12, where "middle" or "midst" is the rendering of the Hebrew word for "navel" (see margin).

The passages in Ezek. 27 and 28 all refer to the insular position of Tyre.

A consideration of these various passages will show that "in the heart of the earth" merely means "in the earth," and is quite satisfied by the position of the sepulchre of Joseph, which was hewn out of the rock in his garden, where the Lord was laid (John 19. 42).

* The R.V. gives sometimes "midst" and sometimes "heart"; in one place (Ezek. 38. 2) reading "midst" in the text and "heart" in the margin.

Sunday School Lessons.*

(SECOND SERIES)

No. IX.—SEPTEMBER.

THE TABERNACLE AND ITS LESSONS.

(No. 1.)

FIRST SUNDAY.—"*Its Origin and Object.*"

(*Read* Heb. 9. 1-12, 22-24. *Learn* verse 24).

THE importance of the Tabernacle is shown from having 16 chapters to tell us about its construction, while only 2 chapters tell of the Creation of the Heavens and the Earth.

Made by God's express command (Exod. 25. 1-7) after His own pattern (*vv.* 9, 40) and by workmen taught of Him (Exod. 31. 2-7), &c.

God's purpose shown in Exod. 7. 16; 8. 1, 20, &c. "Let My people go that they may serve me." God must teach how we can serve. Our natural thought is 14. 12. His service is "*perfect freedom*," and only those who are freed from sin's bondage can serve. Nothing was left to man's fancy (Heb. 8. 5; Exod. 25. 40), no room for tastes now (John 4. 24 "MUST").

God's object was expressed in Exod. 25. 8, "Let them make Me a sanctuary that I may dwell among them." This was possible only on the ground of GRACE in keeping the COVENANT made with Abraham. This original *object* was further developed in the Temple (1 Kings 6, 13), in the incarnation of the Lord Jesus (John 1. 14), in the Church, the body of Christ (Eph. 2. 22), and will yet be fully accomplished as foretold (Rev. 21. 3).

It was designed, not for a model of *our* worship or Ritual, but to teach us Doctrine. Heb. 9. 9 expressly states that it was "a figure for the time then present." The things figured are a spiritual house, offering spiritual sacrifices (1 Pet. 2. 5).

SECOND SUNDAY.—"*Its Materials and Journeyings.*"

(*Read* Num. 9. 15-23. *Learn* 2 Cor. 9. 7).

The MATERIALS of which it was made were the free-will offerings of the people (Exod. 25. 1, 2, and see 35. 20-22, especially *v.* 21). Note what the men, women, and rulers each gave (*vv.* 20-28). This is the *true* way, *God's* way of providing for God's work, not the popular and novel inventions of men (2 Cor. 9. 7). Giving is not merely the duty of the wealthy but the privilege of every child of God. Note that it says "*cheerful*," not large.

The JOURNEYINGS.—God "spread a cloud for a covering, and fire to give light by night" (Ps. 105. 39).

It was the people's *shield and defence* (Exod. 13. 20-22; 14. 19, 20), their *unerring guide* (Ps. 78. 14).

* These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

This was all of grace, no merit (see Neh. 9. 18, 19), even as David sings in Ps. 121. 5, 6.

This is our portion now, Christ and His Word are our shield (Ps. 84. 9, 11; 91. 4) and our guide (Matt. 28. 20; Prov. 6. 22, 23).

There was no cloud in Canaan, but there shall be (Isa. 4. 4, 5).

Its RESTINGS. God ordered this as well as all else. He arranged for *carriers* to carry it (Num. 4), *labourers* to rear it and take it down (Num. 1. 51), *guards* to protect it (Num. 1. 53), *priests* to serve in it (Num. 4. 47, 48), *servants* to assist the priests (Num. 3. 9), *instructors* to teach the people who assembled (Deut. 33. 8-10).

The encampment was also ordered (Num. 2. 2) and described (Num. 24. 5, 6; Ps. 80. 1).

The work was all ordered (Num. 4) and ours is to be so too (1 Cor. 14. 40).

Note the form of words at the journeyings and restings (Num. 10. 33-36).

THIRD SUNDAY.—"*Its Courts and Curtains.*"

(*Read* parts of Exod. 26. *Learn* Ps. 65. 4).

Describe the *position* of the Tabernacle in its encampment, and the barrier of fine white linen curtains by which it was fenced off. Hung on 60 pillars by silver hooks. ONLY ONE GATE (Exod. 27. 16) to the court, one to the Tabernacle (26. 36) and one to the Holy of Holies (26. 31), all alike as to colours and area. So Christ is the ONE Door (John 10. 7, 9; Heb. 10. 20; John 14. 6; Acts 4. 12). Those who reject God's way can enter by no other!

Describe the *divisions* of the Tabernacle from Exod. 26 and Heb. 9. 2, 3.

Describe its *structure* of 48 golden covered boards resting in silver sockets, which were made of the "ransom money" (Exod. 30. 12-16). Christ's precious blood is our ransom money (1 Pet. 1. 18), and any other foundation is vain (1 Cor. 3. 11; and Acts 4. 12).

Its COVERINGS were four Curtains—

The first (Exod. 26. 1-6) called "*The Tabernacle*" (*v.* 1), the innermost curtain beautiful and glorious, made of blue, purple, and scarlet, and fine twined linen. All these four curtains (like the four gospels) set forth some aspect of the person of the Lord Jesus (see John 1. 14). This sets forth the glories of His Person:—Deity, Royalty, Sufferings, and Holiness (Ps. 45. 13; 2 Cor. 3. 18).

The second (Exod. 26. 7-13) called the "*Tent*" (*v.* 7), made of goats' hair, pointing to the Divinely-provided and appointed substitute. These two are *God's* side, the third and fourth are *man's* side.

The third and fourth are called simply the "*Coverings of the Tent*" (Exod. 26. 14). The rams' skins dyed red, what His people see—His sufferings for them; and the badgers' skins, the outward appearance to the natural eye (Isa. 53. 2, 3; 1 Cor. 1. 21). No comeliness, no beauty, and no desire!

FOURTH SUNDAY—*Examination.*

Signs of the Times.

RELIGIOUS SIGNS.

WE have emphasized in these columns what we believe to be the chief cause at work in the present war, *viz.*, the plotting of the Jesuits to recover the temporal power of the Pope.

Our readers will do well also to give its full value to the debasing effect of the "Higher Criticism," preparing a nation to be the tool of Satan. To discredit the Bible is not only to cast aside important historical and doctrinal teaching, but to part with that righteousness which exalteth a nation in exchange for that sin which is a reproach to nations (Prov. 14. 34, marg.).

Our observations lead us to fear that many good christian people in this country are still only partially aware of the deadly venom of this poison, and that they consequently tolerate it in press and pulpit, and even harbour it in the volumes on their bookshelves, when their voices would be raised in loud protest against it if they realized its Satanic origin.

In an article on "The Higher Criticism and its Results," in the current issue of the Bible League Quarterly, the Rev. Gavin Carlyle, M.A., says:—

"The 'Higher Criticism' is the most dangerous weapon that Satan has ever devised. It is not criticism at all, but mere assertion, based on the infidel premises of the denial of a personal God and the supernatural. It leads to utter unbelief. Its influence in the Churches cannot but be destructive, because it denies the very foundations of Christianity, as a religion of Divine origin, testified to by miracles and fulfilled prophecies."

This is strong language, but not one whit too much so, and it sounds a timely warning in our ears.

Our hearts respond warmly to the writer's plea as he adds:—

"Surely we should be careful that this deadly enemy of the Scriptures and of humanity should cease to exist *within* our Churches, especially in their professors of theology, by whom whole generations of future ministers may be affected, and the people driven away by lifeless and godless services, and the national character ruined."

We believe that the events of to-day are, in the gracious providence of God, opening the eyes of many of His children to the subtle evil of the virulent toxin of "Higher Criticism," as they witness its results in the nation which first embraced this unholy teaching.

The solemn words in Isa. 30. 12-13 have an application here: "Because ye despise THIS WORD and trust in fraud and perverseness, and stay therein; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

JEWISH SIGNS.

In spite of the deadening conditions existing in the Holy Land under Turkish rule, great advances have been made. Whereas ten years ago there were about 10,000 Jews in Jerusalem, there are now ten times

that number within its walls, and above 200,000 are gathered in colonies in the country around. What rapid development may we then look for if the oppressive Ottoman rule is removed, and a protectorate favourable to the Jew takes its place! According to the calculation of a notable Jewish Rabbi, 1915 was to be the year for the return of the Jew to his home-land. The recent abundant rains which have visited Palestine are not without significance. Twenty years ago the settler had to cultivate an arid soil, but now his labours are quickly rewarded by plentiful crops.

A valued correspondent and contributor to the columns of this journal, draws our attention again to the Zionist Pamphlets, from the first of which we quoted in our July issue.

From these it is abundantly evident that nothing short of repatriation is the goal of Zionism, and that hopes are entertained of this desired consummation coming as one of the results of the present war.

The writer of the pamphlet entitled, *Zionism and Jewish Culture*, defines this latter as "the total product of the Jewish spirit," and declares this Jewish culture to have "two basic foundations—the Bible and the Hebrew language." While on the one hand the influence of the synagogue is not considered to have been useful in causing any distinct forward movement, the fact that Hebrew has been made the primary language in so many European schools in Palestine leads the writer to state :—

"It is fairly certain that the Jews of Palestine within a few generations will be a Hebrew speaking community."

"But there are two parties among the Jews both in Palestine and in the Diaspora, one upholding the old traditions, and the other repudiating the whole and claiming that religion need not enter into the new life in the land."

"The study of our past and of the ideals and aspirations of our people in all times leads us to believe that the true Jewish function is spiritual teaching and the realization of a spiritual conception of life. Nobody can say with honesty that the scattered Jewish communities are fulfilling that function to-day. But the faith that we have of being *'Am 'Olam*, an eternal people, the faith which is part of Judaism and of Zionism, assures us that, given again the free environment and the opportunity of development, the old spiritual power will return and the national genius again be manifested.

In the pamphlet entitled *History of Zionism*, the writer expresses his belief that the Jews and Judaism might have become indistinguishable from non-Jews and Christianity but for two influences:—(1) The non-Jews refusing to treat the Western Jews as brothers and equals, and (2) a wave of *Jewish* nationalism gathering strength among the East European Jews.

After stating that since the war the headquarters of Zionism, formerly in Vienna, and then in Berlin, have been removed to Copenhagen, on neutral territory, he says:—

"There has been a great strengthening of the movement among the large Jewish population of America, which may influence the direction the movement will take after the war. Much, obviously, depends on the outcome of the great war now being waged, but the continuation of Jewish effort in Palestine is in a sense independent of the result. The first steps have been taken along the road that leads to a revival of Jewry in Palestine, and though many things may hinder, nothing can now stop its progress."

Amid the varying fortunes of war, we may not see a *steady* advance towards the fulfilment of the prophetic word, but the promise has gone forth, "I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel" (Ezek. 11. 17).

Editor's Table.

WE are very glad that the Rev. James Christopher Smith has been able to resume his valued Synopsis. The first part of his paper on Joshua appears in this issue, and will be concluded next month. The articles on the Restoration and Conversion of Israel will be continued next month with the testimony of Daniel.

A. A. (Cheshire). You will find your second question regarding Phil. 1. 23 dealt with in Vol. VI, p. 87 and both that and Ps. 146. 4 are discussed in *The Rich Man and Lazarus*, by the late Dr. Bullinger, pp. 4, 30-33. See advertisement on page 2 of cover.

A valued correspondent sends us a note on *proēlpikotas*, the word which has occasioned much discussion, and is translated, "who first trusted," in Eph. 1. 12.

"This Greek word is, literally, we who had (or have) hoped beforehand in the Christ. The Empatic Diaglott renders it by 'before-hopers,' which may be a legitimate 'version,' but the Greek preposition for *before* has reference, *not to the fulfilment* of the hope, but to the hope itself. A Greek Concordance will show that the preposition *pro*, when in composition, invariably attaches to the verb of which it is the prefix, and never has reference to the effect produced by such verb. The 'before-hopers,' if we may admit the term, were Paul and his godly fellow-Israelites, who had been the first to hope in the Lord Jesus Christ as the appointed Messiah, and so the first to hope for His early return. Did he not himself say he was bound with a chain for 'the Hope of Israel'"?

REVIEW.

"THE APOCALYPSE; OR 'THE DAY OF THE LORD,'" by E. W. Bullinger, D.D. 5/- or $1.25 (Miss Elizabeth Dodson, "Bremgarten," North End Road, Hampstead, London).

Since the outbreak of the war, a new interest in prophecy has been aroused in the minds of many of God's children, and the question has been anxiously asked "Was this war foretold in the Book of Revelation?" Some few have jumped to the unwarranted conclusion that the conflict now raging may correctly be described as Armageddon, and they have even sought to identify the Kaiser with the Antichrist. But others,

who have clearly seen the impossibility of such interpretations, have yet been greatly exercised as to how to place present events. This awakened interest has led to the appearance since last August of numerous articles in Religious Magazines in which passages from the Revelation are largely cited, and also to the issue of several pamphlets bearing on this great prophetic book.

It is right and natural that this last book of the Sacred Volume should occupy our attention at this crisis among the nations, and a grasp of its teaching cannot fail to help us in realizing the significance of this present world upheaval. We feel strongly however that much that has appeared in print having reference to the Book of the Revelation has been of too brief or fragmentary a nature to enable the earnest enquirer to get that comprehensive grasp of the book which alone can furnish him with all the information he should possess to understand adequately the momentous events which God has predicted concerning this age and the more distant future.

It is for this reason that we have special pleasure in drawing our readers attention to the exposition of the Apocalypse written by the late learned Dr. Bullinger, which takes a comprehensive grasp of the scope of this great prophecy, and treats of each part consistently and connectedly in the light of the whole.

The book is not primarily an *interpretation*, and certainly it does not disappoint the reader with the husks of *application*, but it enunciates certain principles which enable the student to fill in the interpretation for himself, and, by supplying the keys to the several parts, it gives him access to the whole in its true significance.

Beginning with fifteen fundamental propositions which at once place the book in its right setting, and remove a multitude of stumbling blocks that have barred the progress of students and interpreters for years, the book proceeds to take one inclusive comprehensive view of the general scope of the whole prophecy deduced from its place in the canon of Holy Scripture and from its structure. This is a wise step, as it affords that telescopic view of the whole which prevents any part being seen out of focus in the more detailed inspection which follows. This general view presents the book as consisting of :—

The Introduction.

The People on the Earth.

Fourteen scenes, alternating in Heaven and on Earth.

The People on the New Earth.

The Conclusion.

Under these natural divisions the whole book can be systematically and easily studied without any part being overlooked.

The English translation of the Greek Text is given in special type, and the critical readings are supplied in foot notes.

In the difficult passage in ch. 5. *vv.* 9, 10, where so much depends upon the rendering of the pronoun we are glad to note that the decision arrived at is to uphold the use of the third person, a rendering which we feel not only has the merit of consistency, but is amply justified by the available evidence.

The Scripture references in support of statements made are abundant, and add greatly to the value of the book. We are not asked to accept assertions without proof, originating in the author's mind, as is so often the case when a pet theory has to be bolstered up in the face of Scriptures that do not contribute without manipulation to its support. Nor is the important teaching derived from a comparison with the collateral prophetic chapters in the Gospels overlooked, but their harmony with the later revelation is shown, and used to throw light on the apocalyptic vision.

The author throughout bears in mind a fact which is essential for the right understanding of all Scripture, *viz.* that *God means what He says*, that the Apocalypse is, as a matter of fact, what it professes to be—a *revelation*, an *unfolding*, and not a riddle or conundrum clothed in mystic language on purpose to puzzle, but a clear unveiling of the future by a gracious God, whose love for us prompts Him to tell us beforehand some of His wonderful plans for the days to come, for our instruction and warning.

This almost unique attitude of the Author towards this Book of Revelation, *viz.*, that of accepting it as a veritable *revelation*, an unfolding and not a wrapping up, enables him, without any direct effort to do so, and certainly without any unkind allusions to other expositors, to divest it of the mystifying drapery in which well meaning but misguided commentators have so long concealed its true form and beauty, and to disclose to view in all their living power the momentous and blessed truths that God intended to convey to His servants when He gave this Revelation of Jesus Christ by His angel to His servant John.

The arrangement of the subject matter of the book favours easy reference, and any passage or verse can be readily found.

We recommend it as the most reliable and comprehensive handbook of its size on the subject and confidently advise that a place should be found for it on the bookshelves of every student of prophecy.

ACKNOWLEDGMENTS.

(" *Things to Come* " *Publishing Fund.*)

	£	s.	d.
E. H. T. (Kent)	0	10	0
A. M. (London, W.)	0	6	0
M.A. (Aberdeen)	0	6	0
F. G. (Glasgow)	0	5	0
W. R. C. (Sheffield)	0	5	0
W. T. P. (N. Hobart)	0	5	0
A reader	0	2	6
Anon (Brighton)	0	2	6

(*Late Editor's Publishing Fund.*)

R. D. (Cornwall)	0	15	9
E. H. T. (Kent)	0	10	0

(*Breton Evangelical Mission.*)

E. H. T. (Kent)	0	10	0

Trinitarian Bible Society.

A reader	0	2	6

THINGS TO COME.

No. 255. SEPTEMBER, 1915 Vol. XXI. No. 9.

Stablished—Strengthened—Settled.

BY THE LATE DR. BULLINGER.

The God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen. (1 Pet. 5. 10, 11).

THESE words contain a prayer for a very special blessing. But in order to obtain it we are cast upon the God of all grace—God, who performeth all things for us.

Thus we have in this verse four things:—

(I.) The God of all grace.
(II.) His effectual calling.
(III.) The necessary suffering.
(IV.) The certain blessing.

(I.) We must not dwell on the first of these (if we are to consider the others), for it is a subject in itself—a vast subject. For we are lost in wonder, love, and praise, the moment we enter upon the consideration of "the God of all grace," and survey His sovereign grace, His redeeming grace, His saving grace, His justifying grace, His providing grace, His abounding grace, His exceeding grace: and all this uninfluenced grace, invincible grace, inexhaustible and immutable grace. What grace! All treasured up in Jesus Christ who is "full of grace," and He alone. It can never be said of any mortal as it is blasphemously said of Mary, "Hail, Mary, full of grace!" in perversion of Luke 1. 28, in all the Romish versions. No! all grace is treasured up for us in Christ, and He holds it at His own disposal.

Let us pass on to the second point.

(II.) "Who hath called us unto His eternal glory," not, who *is* calling us, not, who *may* call us, but "who HATH called us," a past, completed act, and that not to a temporal glory, nor to a fleeting transient glory, but to a glory which knew no beginning and can know no end. If He has called us, it is to His eternal glory. If He has called us, we shall have experienced our inability to obey; and here our Church of England Article XVII. comes in to help us. "They which be endued with so excellent a benefit of God, be CALLED according to God's purpose by His Spirit working in due season. They through grace obey the calling." That is why it is here, "The *God of all grace*." When God commands, the first thing *we* do is to discover our inability to obey; it is this which fills us with anxiety to be saved.

When He calls, we immediately discover that we are like Mephibosheth in 2 Sam. 9. We are at Lo-Debar, a "place of no pasture." We have nothing really to sustain us, we are clothed in filthy garments, we are not worthy to come into the King's presence, not meet to sit at the King's table, and, moreover, "lame on both feet" (*v.* 13). When King David called Mephibosheth how could he obey? But David called him not for his own sake. He said, "Is there yet any that is left of the house of Saul that I may shew him kindness for Jonathan's sake" (*v.* 1)? "Fear not: for I will surely shew thee kindness for Jonathan thy Father's sake" (*v.* 7). Still, how could he obey, being lame on his feet? We learn in *v.* 15, only by being sent for, fetched and carried. And so with us. The Lord Himself must be the carrier, the sender, the fetcher, or the appointer of those who shall do so.

Like the man sick of the palsy; he was carried to the Lord Jesus Christ, and it is written, "Jesus seeing their faith." Why is it that we immediately and universally think of the four and not of the five. Why do we exclude the man himself? Had he no faith? no desire? How do we know but that it was he who *urged* his friends to carry him? It is only our own perversity that thus limits God's grace. Yes, and "When Jesus saw their faith" He saw the desire of His own heart, the work of His own hands. Where there is the Master's gracious call, there will also be His careful carrying.

"Who hath called us unto His eternal glory?" How does He call? By Jesus Christ, it says. Yes, it is all by Christ, with Christ, through Christ, in Christ. Called by Christ to the experience of identification with Him in the glory of God the Father, we are comforted with the fact that as the Head is, so are the members of the body of Christ. As the Father sees Him, so He sees His members. They are glorified together in the purpose of God. But as Jehovah the Spirit brings them into the apprehension of what they are in Christ, it is then that they discover their corrupt and depraved condition. It is then they cry, "I am black," "I am vile," "I am undone." But the declaration of His grace-filled lips is, "Thou art all fair, my love, there is no spot in thee." That is glory! Can we believe it? Only as He brings this precious truth home to us by the power of the Holy Spirit. It is thus that *we*, as the members of His body, realize something of the glory we possess in and through Him.

(III.) The necessary suffering. "After that ye have suffered awhile." Have we been called to His eternal glory? Then we have the call to suffering also. Has Christ left us the legacy of His peace (John 16. 33)? He has left us the legacy of tribulation also. Then in the world we shall have tribulation. Do the consolations of Christ abound in us? Then the sufferings also abound (2 Cor. 1. 5). But we have this testimony concerning them: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto, for, verily, when we were

with you, we told you before that we should suffer tribulation, even as it came to pass, and ye know" (1 Thess. 3. 3, 4). Is it not a mercy to know this blessed truth, so that we may not be moved? To know that there is not a pain or anxiety or trial or care but what comes in all wisdom, and is accompanied by infinite love.

Have you experienced any of them? What have you done with them? Does your conscience condemn you for having taken them to anyone but to Him, who calls you by them to Himself? May the Lord ever enable us to carry our anxieties, our cares, our distresses and our sorrows to Himself. He alone can comfort us, He alone can deliver us in His own good time. Hence we pray in our service, "We commend to *Thy* Fatherly goodness all those who are anyways afflicted in mind, body or estate, that it may please *Thee* to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions." Our hearts respond to that. There is true fellowship there. "The God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." Christian sympathy breathed in that prayer. If we are called to His eternal glory, we shall be called to suffering also. If we are called to experience spiritual union with a risen Christ in the heavenlies, to enjoy fellowship with the Father, Son and Holy Spirit (Eph. 2. 6), we shall also experience conflict with wicked spirits in the same heavenlies (Eph. 6. 12). The very place of favour is the scene of conflict. You see this in the case of the Lord Jesus Himself. "Lo, a voice from heaven saying, 'This is My beloved Son in whom I am well pleased.' THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil." You see the same in His servant Paul (2 Cor. 12. 1-10). Paul was in the third heaven, blest with extraordinary revelations of eternal glory, yet there was the necessary suffering, "a messenger of Satan to buffet him." "A man in Christ," yet a man "buffeted" by an angel of Satan. But after he had suffered awhile he was stablished, strengthened, settled by those gracious words, "My grace is sufficient for thee for My strength is made perfect in weakness." This brings us to

(IV.) The certain blessing. "Make you perfect." What are we to understand by these words? It is a word of simple meaning, but full of instruction. It means to adjust, put in order again. Among the Greeks it was the technical surgical term for setting a bone, a medical term for making up and preparing medicine. It was also a nautical term for fitting out, refitting or repairing a ship. We have its various meanings, all true in a spiritual sense, expressed in this prayer; it is the prayer for us to pray, and it expresses the work of God for us. The following are some occurrences of the word, and they illustrate its use: (Matt. 4. 21), "He saw other two brethren . . . with their father *mending* their nets." (Gal. 6. 1), "If a man be overtaken in a fault, ye that are spiritual *restore* such a one." (Heb. 10. 5), "A body hast Thou *prepared* (margin *fitted*) Me." (1 Cor. 1. 10), "Perfectly joined together." Who can *mend* our ways and *repair* our nets? *Restore* us when overtaken in a fault, *prepare* our hearts, *join* us *together* in the same mind, the same mind that was in Christ Jesus, but the God of all grace?

It is He also who can *stablish* us. This speaks of permanency. "It came to pass when the time was come that He should be received up He *steadfastly* set His face to go to Jerusalem (Luke 9. 51); *i.e.*, His purpose was stablished; fixed, settled; nothing could move it. "And the Lord said, 'Simon, Simon, Satan hath desired to have you (plural) that he may sift you (plural) as wheat, BUT I have prayed for *thee* that thy faith fail not, and when thou art converted *strengthen* (*i.e.*, stablish) thy brethren'" (Luke 22. 31, 32). That is the very thing Peter is doing by the Holy Spirit here in our text. He was obeying by the Spirit this very command. May he by these words stablish us his brethren now. His very example stablishes us, for though Peter failed and fell, his faith did not fail, it was the faith of the operation of God, and neither men nor demons, neither Peter's sins, Peter's wavering, or Peter's doubting could ever mar the fair beauty of that faith which stood not "in the wisdom of men, but in the power of God" (1 Cor. 2. 5).

Peter's faith had many a shaking, but it was stablished upon the truth of his God, upon the person and work and righteousness of Jesus Christ. A faith, so stablished by the "God of all grace," reconciles the heart to His mysterious and sometimes perplexing providences, and nothing shall ever remove it from its foundation. Peter does not say that we are to arrive at any state of perfection, or at this stablishing by praying, by believing, or by any act of faith or *act of surrender* as it is popularly called. No. He looks to the God of all grace to do it all for us.

"*Strengthen.*" Why are those who are stablished in Christ to be strengthened? Because in themselves they are weak and often faint and weary. See how we read of this strengthening in the case of Paul (2 Cor. 12. 5-10). Paul had no strength out of Christ, and yet he was "strong in the Lord, and in the power of His might" (Eph. 6. 10). He could do all things through Christ strengthening Him (Phil 4. 13). He was "strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness" (Col. 1. 11). God, having commanded strength for His people, secures it *to* them in the Son of His love, and performs it *in* them by His Spirit. Therefore this is their supplication. "Strengthen, O God, that which Thou hast wrought for us" (Ps. 68. 28).

"*Settle.*" Settled means grounded, founded as on a foundation. What mercy to be grounded and settled in the faith so as not to be "moved away from the hope of the gospel (Col. 1. 23). It is a great blessing to be on God's sure foundation, but it is a greater blessing to be settled thereon. If we know anything of this spiritual settling upon the one foundation which God has laid in Christ, that settling will be experienced in connection with suffering, stablishing, and strengthening.

Those who are by the God of all grace called unto His eternal glory, and are suffering for a little while in fellowship with a despised and rejected Lord, who are perfect only in Christ, those whom He is stablishing, strengthening and settling in the faith, the fear, the truth of God, will be able to sing the glorious doxology of *v.* 11, "To Him be glory and dominion for ever and ever. Amen."

Sunday School Lessons.*

(SECOND SERIES)

No. X.—OCTOBER.

THE TABERNACLE AND ITS FURNITURE.

(No. 2.)

FIRST SUNDAY.—"*The Ark and the Mercy Seat.*"

(*Read* Exod. 25. 10-22; Ps. 43. 3, 4.)

THE tabernacle proper was divided into two parts by the Vail—the Holy Place and the Holy of Holies. The latter was a cube of 10 cubits, with one article of furniture, *viz.*, the Ark of the Covenant. This Ark was the first thing God commanded Moses to make. (1) It was made of *wood*. Wood has to be the living tree cut down—but shittim wood is hard, durable, and black as ebony—implying *incorruption*.

Thus we have here life, death, and resurrection (Acts 2. 27-32). It was overlaid with pure gold. This alone was visible (John 1. 14).

It CONTAINED, in the *Wilderness*, the Tables of Stone, the Golden Pot of Manna, and Aaron's Rod (Heb. 9. 3, 4). In the Temple (1 Kings 8. 9 and 2 Chr. 5. 10) only the Law. It thus is a type of Jesus (Ps. 40. 7, 8).

The Ark has seven names (Exod. 25. 22; Num. 10. 33; 1 Kings 2. 26; Josh. 3. 13; 1 Sam. 3. 3; 2 Chron. 35. 3; Ps. 132. 8) and an eventful history. A solemn lesson learnt from 2 Chron. 35. 3, and 36. 19.

The MERCY SEAT—a cover, lid or slab, yet *distinct* from the Ark (Exod. 25. 17, &c., see also 1 Chron. 28. 11, so Exod. 30. 6). Evidently the most important part (Ps. 80. 1), made of *pure gold*; it was Divine righteousness covering a broken law. Without this the Ark would have been a *judgment*-seat (1 Sam. 6. 19). Also blood-sprinkled (Lev. 16. 10-17, 34). The great *Truth* is in Rom. 3. 24, 25, and the great lesson in Heb. 4. 16. The Vail is rent (Matt. 27. 51), therefore we may enter in.

SECOND SUNDAY.—"*The Table of Shewbread.*"

(*Read* Exod. 25. 23-30. *Learn* John 6. 35).

A table speaks of entertainment, provided by God, and being of the same material as the Ark, typified Christ as the support and enjoyment of His people. The staves and rings tell of its journeyings.

The command as to its provision (Exod. 25. 30). "Shewbread," *lit.* "bread of presence," or *face-bread*; and speaks of Jesus the bread of life now in the *presence* of God for us (Heb. 9. 24).

The two wave-loaves of Lev. 23. 17 typifying the *Church* were made with *leaven*. These loaves typifying Christ had no leaven!

Twelve loaves—no tribe omitted—so *all* the saints are seen now in Christ. They were only for the priests to eat (Matt. 12. 4). Now all God's people are priests (1 Pet. 2. 5, 9).

Christ is called the bread of life (John 6. 35, 48),
the true bread „ 32,
bread of God „ 33,
bread from heaven „ 32.

Point out the lessons to be learned from each of these titles: (1) The bread that gives and supports life; (2) the bread in comparison with which all other is vanity; (3) the bread which God has provided; (4) the bread sent down from heaven to earth for our nourishment (see "daily bread" in Lord's prayer, meaning our *descending bread*.

THIRD SUNDAY.—"*The Golden Candlestick and Altar.*"

(*Read* Exod. 25. 31-40 *or* 30. 1-10. *Learn* Eph. 5. 8, 10, and Rom. 8. 25).

Christ is our *light* as well as our *life*. The candlestick or lamp-stand was *all gold*. "God is light" (1 John 1. 5), and Jesus is God (John 1. 1). The Holy place of worship had no other light—so man can worship now by no light of nature—only a Divine illumination (1 Cor. 2. 14). Christ is our light only by His *incarnation*, hence the candlestick was made of *beaten* gold—so with the "oil for the light."

Notice the form (Exod. 37. 18) 3 on each side *going out* from a central stem.

No measure given—because Christ's light is immeasurable.

Always burning (Exod. 25. 37) and throwing light on the shewbread.

Christ is the Light IN His People (John 14. 23; 17. 17). TO His People (John 1. 18; Eph. 5. 13). THROUGH His People (Matt. 5. 14-16).

THE GOLDEN ALTAR (Exod. 30) made like the Ark, of shittim wood, overlaid with gold, stood higher than any other whose measure is given. No sacrifices, as on the brazen altar, because it sets forth the present heavenly service of the Lord Jesus (Heb. 9. 24). But the fire from the brazen altar kindled the incense, because Christ's intercession is the result of atonement (Heb. 8. 4).

The Incense was an illustration of the prayers of God's people (Luke 1. 10), and the reality in Rev. 8. 3, 4. Another lesson in Ps. 141. 2. The need is continual (Ps. 55. 17).

The Furniture *within* typifies Christ's heavenly service now: that *without*, His past service on earth.

FOURTH SUNDAY.—*Examination.*

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

Dispensational Changes.

(*Concluded from p.* 93.)

THE remarkable passage, Rom. 15. 8, 9, "For I say that Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given unto the fathers, and that the Gentiles might glorify God for His mercy," harmonizes beautifully with Matt. 15. 24, "I was not sent but unto the lost sheep of the house of Israel." See also Matt. 10. 6, "but go rather to the lost sheep of the house of Israel." When, however, the King was rejected and slain, the grace of God superabounded, and the command was, "make disciples of all the nations," a command obeyed while the offer of the kingdom to Israel still lingered. When that offer was finally rejected (Acts 28. 28), once more the Divine grace superabounded in the exalted revelations made to the apostle Paul concerning the church which is His body.

In Mark 16. 15 the command is, "Go ye into all the world and preach the gospel to the whole creation." Whatever scope these words cover, they were fulfilled (see Col. 1. 6), after which follows the special teaching relating to the church. And this special doctrine may have been that entrusted to Timothy, "O Timothy, guard that which is committed unto thee" (1 Tim. 6. 20), an admonition repeated in, "That good thing which was committed unto thee (lit. the good deposit) guard through the Holy Spirit which dwelleth in us" (2 Tim. 1. 14).

An analogy is seen in 1 Cor. 15. 51, where the mystery then revealed was never before known even to believers; in the same way, the teaching in Paul's latest epistles was then *revealed* for the first time. We say *revealed*, for it is possible that the apostle may himself have been Divinely enlightened earlier (cp. 2 Cor. 12. 4). In 1 Cor. 3. 1, 2, he tells the Corinthians that he had given them "milk" only, apparently referring to chap. 2. "For I determined not to know anything among you, save Jesus Christ, and Him crucified," which is the foundation for believers of all time. The apostle adds, however, that there were deeper things which he could not teach them because they "were not yet able to bear it." This "meat" may have been the mystery of Ephesians and Colossians, although Paul was a steward of more than one mystery of God (1 Cor. 4. 1).

However gradually the offer of the kingdom to the Israel nation was withdrawn, and however much the period may be considered an overlapping time, the final withdrawal is plainly recorded in Acts 28. 25-28. The new dispensation broke there with the older one, and not again till the day of the Lord will the kingdom be offered to Israel as a nation. *Then* it will be given to a nation that will bring forth the fruits thereof, to the nation that will be born in a day.

A passage in the epistle to the Hebrews is confirmatory of the views expressed in this paper. The Hebrews were exhorted to "leave the word of the beginning of Christ and press on unto perfection; not laying again a foundation of repentance from dead works" (Heb. 6. 1). All these things had to do with a bygone dispensation, short though it may have been; they were to leave these behind and to press on to full growth. What that full growth is may be learned from the apostle's letters to the Ephesians, Philippians, and Colossians.

A pivotal fact is that Peter renewed the offer of the kingdom to Israel in Acts 3. 19-21, 26, an offer which remained open for acceptance by the nation until finally withdrawn in Acts 28. 25-28.

It is unjust to charge us, as some do, with setting ourselves on a higher plane than the patriarch Abraham, King David, and all those worthies who died in strong faith. "They received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect" (Heb. 11. 40), a secondary application of which passage may be made to us now. In any case, we "set" ourselves nowhere. It is God who has taken us up, and "set" us in Christ Jesus according to His purpose revealed first to the apostle Paul. And we fail not to realize, albeit in small measure, our own blindness, corruption and helplessness, but, as we gain strength from above, we lay stronger hold upon the superabounding grace which has laid hold of us sinners of the Gentiles who are waiting "the upward call of God in Christ Jesus."

DECIMUS.

Spiritism.

BY MR. W. H. BACON.

(*Continued from page* 89).

IV. PROVED TO BE SATANIC.

WE have considered the Satanic character of Spiritism, as proved (A) from the Word of God, and (B) by the test of the apostle's injunction in 1 John 4. We now proceed to a further proof:—

(C.) By "the precious Blood of Christ":

The precious Blood of Christ is remarkable in a threefold way, for it affects (1) God Himself, (2) His creature, man, and (3) "the great dragon . . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world," and is the enemy both of God and man.

(1) The precious blood of Christ as it affects the Almighty God Himself.

In the land of Egypt when the Lord was about to smite all the first-born, both man and beast, with death, He graciously instructed Moses and Aaron so that they could communicate to all the congregation of Israel the steps that were necessary to be taken to preserve life. Every house was to provide a lamb without blemish, a male of the first year, which was to be killed, and the blood they were to strike on the two side posts and on the upper door post of the house, whilst in that night they were to eat the flesh roast with fire, and unleavened bread and bitter herbs. While the blood upon the

houses was to be a token of safety to the children of Israel, the Lord, speaking of Himself, says: "And when I see the blood, I will pass over you, and the plague (of death) shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12. 13). The shedding of blood could alone satisfy God's requirements, and this has been the truth in all dispensations. And we can clearly see why Abel and his offering were accepted, while Cain and his offering were rejected; for Abel's attitude was right towards God, and blood was shed in the sacrifice that he offered, whereas Cain's attitude being out of accord with the heart and mind of God, he saw no necessity for the shedding of blood, and both he and his offering (the fruits of the earth) were rejected.

We see in the lamb slain a type of the Lord Jesus, the lamb slain in the mind and purpose of Jehovah before the foundation of the world. "The Lamb of God which taketh away the sin of the world" (John 1. 29), and the "New and Living Way" to GOD is now by "the blood of Jesus" (Heb. 10. 19, 20), in contradistinction to the old and dead way, which was "by the blood of goats and calves" (Heb. 9. 12). The blood of Christ and the blood of Christ alone has made us nigh to God (Eph. 2. 13), for "without shedding of blood is no remission" (Heb. 9. 22); and Christ alone has "made peace through the blood of His cross," and the pouring out of the soul (*i.e.*, the blood, which is the life) of Jesus Christ, has satisfied God's requirements.

O God! well-pleased art Thou
With Thy beloved Son;
Before Thy feet I bow,
And plead what He has done;
For His Name's sake remember me,
His precious blood is all my plea.

(2) The precious blood of Christ affects man, for the whole world since the fall of Adam owes to "the redemption that is in Christ Jesus," the goodness and mercy of God as manifested in the seasons and in many other ways. For "the Lord is good to all; and His tender mercies are over all His works" (Psalm 145. 9). And "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5. 45). But in a distinguishing way it affects man when through grace, he has faith in that precious blood that cleanseth from all sin (1 John 1. 7), and rests, in hope of eternal redemption, through its efficacy in atonement. Yes! it saves the soul (*i.e.*, the man). "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5. 8, 9).

(3) The precious Blood of Christ silences the enemy. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the *blood of the Lamb* and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12. 7-11).

We are convinced that the "Book of the Revelation" is Jewish in character throughout, and has reference altogether to things yet to come, nevertheless the precious Blood of Jesus Christ, when brought to bear upon Satan and his angels, has ever been efficacious in disarming and scattering them. True it is that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits (see margin) in heavenly places" (Eph. 6. 12); and not only are we enjoined to put on the whole armour of God that we may be able to stand against the wiles of the devil (*v.* 11); but we have a detailed account of the armour necessary to withstand these enemies, the denizens of the air, headed by the prince of the power of the air, Satan. For the time has not yet arrived for him to be cast out of the air down to the earth as set forth in Rev. 12. 12. "Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

In the meanwhile let us obey the Word of God as set forth in Eph. 6. 13-18. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all (see margin) to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness: And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith"—faith in the Word of God, faith in the precious Blood of Christ—"wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The demons who personate the dead are, of course, enemies of the cross of Christ, and in the case of persons who are not avowed Spiritists, but attend *séances* on the *supposition* that the beings that communicate are their deceased friends or relatives, the demons (for such they are) while often careful not to offend the religious susceptibilities of the seekers, whom they desire to enthral, take exceptional care not to confirm them in any Scripture truth that may be held by the enquirer.

The writer from his youth had been brought up to believe that there was no hope of salvation apart from the Blood of Jesus Christ, and although he was not converted at this time, he constantly and persistently sought for an admission from the spirit who professed to be his deceased brother who had died in the faith of Christ,

that the bloodof Christ was essential to salvation, but all that could be obtained was prevarication upon prevarication, with the repeated excuse that the question in respect to the Blood of Christ could not be answered, because there was not sufficient power in the meeting. That the spirits that communicate are "lying spirits" he ultimately proved to his cost, and the only good and wise advice to those who are tempted to dabble in the accursed thing, is: "Touch not; taste not; handle not" (Col. 2. 21).

(*To be continued*).

A New Synopsis.

By James Christopher Smith.

JOSHUA.

(*Concluded from page* 92).

Third Division.

(13. 1—20. 34).

This part records the *Distribution of the Land* among the Tribes.

There is no need to dwell long on the dividing into the respective allotments.

Reuben, Gad and half of Manasseh had already received their portions on the East side of Jordan.

Judah and Joseph, as the leading Tribes, received their lots first (chaps. 15 to 17).

After that we note the *setting up of the Tabernacle at Shiloh* (18. 1); and then, at the door of the Tent, all the rest of the allotting was done. A delegation of twenty-one men, three from each of the remaining seven tribes, was appointed. They made a survey and brought back a description of the remaining territory. Then these sections, as described, were distributed "by lot" to these tribes: and so there was "made an end of dividing the land" (chap. 19. 51).

In the meantime a good deal of fighting went on in the respective allotments, the people of the country being either slain or brought under subjection.

The following points may be specially noted:—

(1). *Caleb's Claim* (chap. 14. 6-12).

Caleb reminds his colleague Joshua of Moses' promise to him at Kadesh-Barnea; and his *claim to Hebron* (which was the central seat of the baleful influence of the Anakim) was cordially granted because he "wholly followed the Lord his God." Thus the Lord does not forget (but rewards) faithful service.

(2) *The Cities of Refuge* (chap. 20).

As the Lord had commanded Moses, so the conquerors did; they appointed cities of refuge for the safety of the unwitting manslayer. The cities on the west of Jordan were

Hebron, in the south;
Kedesh, in the north; and
Shechem, in the centre.

On the east of Jordan, the cities were *Bezer;* and *Ramoth;* and *Golan.*

How often, afterwards, the Lord is spoken of as Israel's "Refuge."

And, in the New Testament, an echo of this remarkable provision of mercy may be heard in Heb. 6. 18.

(3) *The Levitical Cities* (chap. 21).

This again was a fulfilment of the word of the Lord by Moses. The Levites had no particular section of the land given to them: the Lord was their inheritance: they were provided for from the gifts and tithes of the people, that they might be free to minister in the things of the Lord and in teaching the Law.

But they needed cities to dwell in, and so forty-eight cities were selected from the possessions of the various tribes, and these, with their suburbs, became Levitical cities.

All the Refuge cities became Levitical cities.

How wonderfully complete and sufficient was the organisation of the national life in the land.

God is a God of order, discipline and government!

This part of the book terminated with the beautiful testimony of chap. 21. 43-45, closing with the inspiring assurance, "There *failed not aught* of any good thing which the Lord had spoken unto the house of Israel; *all came to pass.*"

(4) *The Departure of the Reubenites* (chap. 22).

The time had now come for the two tribes and a half, whose possessions were on the east side of Jordan, to leave their brethren and *go to their tents.* They had faithfully fulfilled their obligation, and Joshua sent them away with his blessing (*vv.* 6, 7) and with the suggestive words, "Return with much wealth, and . . . divide the spoil of your enemies with your brethren."

The trouble that arose about the "great altar" which the departing tribes built at the Jordan was soon put right when frank explanations were given.

The quarrel was settled and civil war was averted.

Fourth Division.

(chaps. 23 and 24).

Now we reach the *consummating events* connected with the *close of Joshua's leadership.* This completes the structure of the book and shows the correspondence between the Preparations and the Consummations.

There is a closing cadence in the words of chap. 23. 1, "And it came to pass after many days, when the Lord had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years, that Joshua called for all Israel" and delivered to them final charges.

He first charged the elders, judges and officers (chap. 23. 1) with solemn and encouraging words suitable for heads and leaders. "Be very courageous to keep and do all that is written in the book of the law of Moses" (*v.* 6). "Cleave unto the Lord your God" (*v.* 8). "Take heed that ye love the Lord your God" (*v.* 11).

Afterwards, he gathered a great national assembly (of all the tribes) at Shechem. He rehearsed the history of the people from the time of Terah, and reminded them how the Lord had fulfilled His word to them, and solemnly warned them not to forsake the Lord, and as a proof of their professed sincerity he charged them to

"put away the gods which your fathers served beyond the River (Euphrates) and in Egypt; and serve ye the Lord" (chap. 24. 14).

And thus and there he made a covenant with them (as Moses, also, did) and they protested their obedience (*v.* 25). Then Joshua "wrote these words, in the book of the Law of God" (thus adding to the documents of Scripture) and finally he set up a great stone, "under the oak that was by the sanctuary of the Lord," as a stone of witness, lest they should deny their God. The purpose of this "great stone," therefore, exactly corresponded to the purpose of the "great altar" at the Jordan, both were *witnesses* of certain facts and words and decrees.

Compare these monuments of memorial with the stones of memorial in connexion with the crossing of the Jordan.

Joshua then laid down his sword and his service, and entered into his rest—a beautiful, faithful, high-toned, worthy life.

Joshua is an eminent type of Christ, as Leader; leading us into privilege, possession and larger life. His own memorable words, as his testimony to the faithful God, whom he "wholly followed," is really the text of the whole book and may well close this attempt to set it forth,

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that *not one thing hath failed* of all the good things which the Lord your God spake concerning you; *all are come to pass* unto you, not one thing hath failed thereof." To which we add our hearty Amen!

When does the Rapture take place?

WHILE many of the secrets and truths which lay hidden for centuries in the pages of prophecy have of late been recovered, there is one important problem which does not seem to have been satisfactorily disposed of. Does the Word of God hold out for believers of the present Mystery-age the hope of a rapture *at any moment*? Or do the Prison Epistles of Paul teach us something different from the rapture of 1 Thess. 4? It certainly seems inconsistent that we should go to the Prison Epistles to find out our high blessings in Christ, the truth of the One Body and its glorious Head, and the great Secret which was hid in God for ages, and yet claim as appropriate to ourselves the hope presented to the Christians at Thessalonica.

The Thessalonian saints awaited the fulfilment of Old Testament prophecy. The evidence in favour of this is overwhelming. If the saints at Corinth, a few years *later*, were "ardently awaiting the *Apocalypse* (or 'Revelation') of our Lord Jesus Christ," the saints at Thessalonica could scarcely have had a different expectation. Paul merely gave the latter assembly a few more particulars concerning the Coming of the Lord, and how it would affect those who had died and those who still remained.

The correspondence between Matt. 24. 31, 1 Thess. 4. 16, and the Last Trump of Revelation is complete. Matthew and John plainly tell of the time immediately previous to the Second Coming. Matthew and Paul both declare that a trumpet will sound. Indeed, in 1 Cor. 15. 52 Paul shows this to be the "last" trump (of the seven in Revelation). Matthew associates angels with the Coming of the Lord, while Paul implies the presence of many angels by mentioning the Archangel's voice. The Archangel, moreover, is invariably connected with Israel.

Finally, Matt. 24, 1 Thess. 4, and Rev. 16, all mention a "great sound," a "shout," or a "great voice."

Now if this Rapture will be fulfilled quite apart from the Body of the Mystery, we must look elsewhere for our hope.

On examining the Prison Epistles, we find no direct allusion to our removal to heaven. True, our destiny, our hopes, our treasure, our glorious bodies, our seat of government, and our glorified Head are there. But the point at issue is, Will the Lord translate us thither *before* He comes to earth to set up His Kingdom? The matter is of such grave importance to believers, that it demands all the study an open mind can give. Until the problem is settled, all other prophecies should be laid aside. If there is, after all, no secret, previous Coming of the Lord, how much present-day teaching is built on an insecure foundation.

One writer, who labours to establish the Inspiration of the Word of God by means of mathematics, urges believers to turn back to the Sermon on the Mount. But there is no need for us to forsake the teaching of the Prison Epistles. Everything is so simple that all ought to understand. According to Eph. 2. 6, God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." But this refers to our representative position in Christ, and does not mention an event or a time.

Similarly, in Phil. 3. 20, 21, no definite event is announced, as far as *time* goes. "For our seat of government exists in heaven, from whence we ardently look for a Saviour also, who shall change our body of humiliation, that it may be fashioned like unto His own glorious body." Does this change take place *at any moment* from now onward, or at the manifestation of the Lord from heaven at His Second Coming? It has generally been believed, and taken for granted, that this refers to a secret Coming, when the Church shall be caught away to heaven. It may be stated, however, that the theory of the Lord's coming at any moment is foreign to Scripture. He will come "in a moment," and "quickly" (*i.e.*, with speed). Those who endure to the end of the Great Tribulation will know when Christ must appear. Is it not, therefore, somewhat arbitrary to say that the Lord might have come at any moment since His ascension till now?

It seems to be much more likely that He will come

only at the very moment He is desired and needed, and for the *deliverance* of His people. There is the divine side of the reason for Christ's Coming, but doubtless there will also be a human side. It is strange that the Jewish Remnant will have signs and fulfilled prophecy by which to reckon the time until Christ comes for them, and yet the Church of to-day has nothing by which to go.

May it not be, that just as the Revelation is Christ's Coming as regards the world, and the Parousia His Coming as regards the Remnant, the Epiphany, or Manifestation, will be His time of coming for the Church? In Col. 3. 4 we read, "When Christ, our LIFE, shall be made manifest, then shall ye also be made manifest with Him in glory." That is, our manifestation depends upon that of Christ. We know when Christ will be manifested to the world,—when He comes in power and glory. But the manifestation of the children of God takes place then also, according to Rom. 8. 19. "For creation waits with earnest expectation for the APOCALYPSE of the sons of God." Therefore, is there any reason for believing "that we may be also glorified together" with Christ *before* His Apocalypse (Rom. 8. 17)?

Peter wrote to the Dispersed Jews of the Remnant, "When the Chief Shepherd shall be made manifest (same word as in Col. 3. 4), ye shall receive a crown of glory that fadeth not away." But could these Jews be looking for a secret, previous Rapture? By no means. See 1 Pet. 4. 7, "At the Apocalypse of Jesus Christ." In Titus 2. 13, our hope is declared to be "even the Epiphany (appearing, or manifestation) of the glory of the great God and our Saviour Jesus Christ."

All prophecy centres round the return to earth of its Creator and Redeemer. This Coming, as explained by the Transfiguration, will affect three groups blessed under Abrahamic Promises. Dead saints and living saints will be caught up to the air to MEET (and return at once with) the Lord, while the unbelieving Jews left on earth will at last acknowledge and mourn for their Messiah. It is humbly suggested that this Coming may similarly have a threefold relation to the Jew, the Gentile, and the Church of God. May not the Coming of the Lord have three different aspects? Could not the Apocalypse, the Parousia, and the Epiphany *simultaneously* exhaust and fulfil the prophecies about the Coming One (*Erchomenos*)? It seems certain that the Apocalypse and the Parousia at least occur simultaneously, and are but two aspects of one appearing. May not the Epiphany be another?

This might explain Phil. 3. 11, as to the out-resurrection. Paul, at least, was not looking for a rapture at any moment when he hoped to attain to the out-resurrection. A rapture of the Church at present would merely be an ordinary resurrection "from the dead," followed by translation from earth. But a resurrection of the Church at the same time as the resurrection of *other* saved people would constitute the former an "OUT-RESURRECTION from among the dead."

The writer would be very glad to see this whole matter dealt with by someone who can solve the difficulty. Thus far it does not appear to have been directly taken up. There are reasons why the Church should not pass through the Tribulation, but there is, at the same time, no mention of the removal of the Church. And let us not forget that the Church has repeatedly endured terrible tribulation since the days of Paul.

A. T.

The Restoration and Conversion of Israel.

BY REV. GEO. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 76).

VI. THE TESTIMONY OF DANIEL THE PROPHET.

ALTHOUGH the Book of Daniel does not mention the Restoration, nor directly refer to the Conversion of Israel, it is our privilege to glance at certain passages in that book, as they tell us of occurrences which will take place between those two events. It also brings to our notice a personage who shall be instrumental in bringing those occurrences to pass. We have reference again and again to some Great One who shall rule with universal sway, and shall tread down and persecute the people and saints of the Most High.

So emphatic is Scripture as to the individual personality of this great persecuting power that we have no hesitation in looking for a future cruel Lord, who shall fulfil all the prophecies in Daniel and other parts of Scripture concerning him. For this view we feel there needs no apology, though our readers are doubtless aware that many look upon the prophetical portions of Holy Writ regarding Antichrist as referring to one or other truly antichristian systems, with a succession of rulers, either to Papal Rome, with all her abominable superstitions, idolatries, and persecution of the saints of God, or to the Mohammedan power with her bigoted cruelties to Christian and Jew.

That there are and have been many Antichrists is not to be denied (1 John 2. 18); nor, that in the past there have doubtless been partial fulfilments of the things predicted of the future personal Antichrist; but, taking the full scope of the prophecies in the Word, we are fully justified in looking forward to one who shall "fill up" all that is spoken of that great arch enemy of God and Christ

We find there are twelve titles given to him:—

1. The "Little Horn" (Dan. 7. 8).
2. "The King of Babylon" (Isaiah 14. 4).
3. "The Assyrian" (Isaiah 30. 31; 31. 8; Micah 5. 5, 6).
4. "Lucifer, Son of the Morning" (Isaiah 14. 12).
5. "The King of Fierce Countenance" (Dan. 8. 23).
6. "A Vile Person" (Dan. 11. 21).
7. "The Wilful King" (Dan. 11. 36).

8. "The Man of Sin" (2 Thess. 2. 3).
9. "The Wicked (or lawless) One" (2 Thess. 2. 8).
10. "The Beast with Ten Horns" (Rev. 13. 1).
11. "The Son of Perdition" (2 Thess. 2. 3).
12. "The Desolator"* (Dan. 9. 27; 11. 31).

The various passages in which these titles occur tell us very plainly how the world generally, and God's people Israel in particular, will fare at his hands, and such an important and terrible part does this great ruler take in the affairs of the future that it will be well for us to learn what we can from the various passages of the Word referring to him, of his personality, character, influence and power.

The Scriptures particularly alluded to are Dan. 7. 8, 23-25; 8. 9-12, 23-25; 9. 27; 11. 21—12. 1; 2 Thess. 2. 3-10; and Rev. 13.

1. *The apocalypse and parousia of the "Man of Sin."*

Nothing is told us as to his antecedents. He is placed before us as a POWER. He is revealed! He is here! Spiritualism and Theosophy are preparing the way for the revelation of this false Christ. The materialization of spirit forms is a fact, and it is no question of possibility that a human mother may have a demon-begotten son. The Order of the Star of the East consists of adherents who are looking forward to a great world-teacher and leader, one "understanding dark sentences" (Dan. 8. 23), a prodigy of inteilectual power, of mighty magnetic influence. When the time is ripe such an one will be revealed.

2. *His quiet accession to power.* He will not obtain his exalted position by force of arms, for "he shall come in peaceably and obtain the kingdom by flatteries" (Dan. 11. 21). In fact, duplicity and deceit seem to be the prevailing principle of all his actions for a time. He seems a past master in cunning. For "he shall cause craft to prosper in his hand," and even "by peace shall destroy many" (Dan. 8. 25).

3. *His conduct as king.* But once firmly established on his throne he shows what manner of man he really is. He becomes the "king of fierce countenance" (Dan. 8. 23). He is a great and diplomatic warrior (Dan. 11. 22-29), and a mighty persecutor (Dan. 8. 24). The only god that he owns or honours is the "god of forces" (Dan. 11. 37).

4. *His arrogance and pride.* Like most men with great personal force of character, Antichrist will have a most exalted opinion of himself and his powers; "he shall magnify himself in his heart" (Dan. 8. 25). And proving himself head and shoulders above his compeers in wealth, position, intellect, and diplomacy, he next arrogates to himself divine honours. First of all he blasphemes God. "He shall speak words against the Most High" (Dan. 7. 25). "He shall speak marvellous things against the God of gods (Dan. 11. 36). "He shall not regard the God of his fathers, nor the desire of women, nor any god" (Dan. 11. 37). "And there was given unto him a mouth speaking great things and blasphemies" (Rev. 13. 5).

*The word translated "desolate" in A.V. is in the verbal form meaning the causer of desolation, *i.e.*, the desolator.

The next advance in his career is only what we might expect. In every particular the vast superior of his fellow-men, owing allegiance to none, believing in none but himself, he lays claim to divine worship. "He shall exalt and magnify himself above every god" (Dan. 11. 36). He as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2. 4). His claim meets with ready response, "for they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" (Rev. 13. 4)? "All that dwell upon the earth shall worship him" (*v.* 8).

Such is the general outline of this wonderful and truly awful personage, the future Antichrist. And those who do not take God's Word as it is written, or who range themselves on the side of "respectable" commentators, smile the smile of incredulity and doubt as to these things being possible. And were we tracing the career of any ordinary human being, however great, we should feel we were taxing to its utmost the credulity of our readers. In fact, it is the marvellous description given of Antichrist in the Word, that strengthens beyond doubt our future expectation instead of fixing our attention on a line of Popes or Mohammedan Caliphs however gifted and diplomatic and cruel. The attributes and actions claimed by the Scriptures for Antichrist can apply to no ordinary, or even extraordinary human being, but when we are told whence he derives his power, we can at once quite credit all that is revealed.

5. *His Satanic power.* "His power shall be mighty, but not by his own power" (Dan. 8. 24). We immediately ask, "Then by whose power?" and Rev. 13. 2 gives answer, "And the dragon [that old serpent, which is the Devil, and Satan (Rev. 20. 2)] gave him his power and his seat and great authority"; and 2 Thess. 2. 8, 9, tells us of "that wicked . . . . whose presence (*parousia*) is after the working of Satan, with all power and signs and lying wonders." When we consider that he is not only specially called forth by Satan (Rev. 13. 1), but invested with all Satan's authority and energized by him, then surely we can understand in some degree what a fearful being this Superman is. Gifted, crafty, cruel, blasphemous, antitheistic, persecuting, such is Antichrist, the agent and vicegerent of Satan.

But we would specially see how Israel fares at his hands.

6. *Antichrist and Israel.* We can picture the chosen people representatively restored to their own land—still in doubt, many in actual infidelity—yet rejoicing in the fact that they have come into their own, that they are in "the land." They have doubtless heard of the great World-ruler, nay, most likely have been brought under his influence to some extent, it may be have received with gratitude some special mark of his favour. The words of the Master are verified, "I am come in My Father's name, and ye receive Me not: if another shall come in his own name him will ye receive" (John 5. 43). For a time all goes well, the privileges social and commercial extended to all nations are shared in by the Jews. It is to Antichrist's advantage to pacify, and ingratiate himself with them. They have to some

extent become a power, and must be reckoned with as such. So in due course he makes a covenant with them for seven years (Dan. 9. 27). What the terms of this covenant may be we are not told; but most likely it grants them certain commercial and religious advantages, with the promise of free and undisturbed practice of their religious rites. Once again, day by day, the morning and evening Sacrifice is offered. The Paschal lamb is duly slain. Sweet incense ascends to the God of Abraham, of Isaac, and of Jacob in the recently-built Temple at Jerusalem. Quiet rest, peace, prosperity reign! Is it any wonder that to many of the people comes the thought that this considerate and sympathetic monarch is none other than the long-promised Messiah whom they have waited for. Thus for three and a half years.

Then suddenly comes a terrible change! The supreme lord makes a peremptory pronouncement. He declares that the league and covenant of three and a half years previous, solemnly signed and sealed, is a mere "scrap of paper," of no account. "And in the midst of the seven" he shall break the covenant (Dan. 9. 27). Whatever national privileges were granted must now end. The religious services in the Temple must at once cease. "He shall cause the Sacrifice and the oblation to cease" (Dan. 9. 27; cp. 8. 11, 12; 11. 31; 12. 11).

Yet still further are God's people debased and humbled and scandalized by the "overspreading of abominations." Henceforth "the Abomination of Desolation," spoken of by Christ Himself as "standing where it ought not" (Matt. 24. 21), is mentioned in the synchronous visions of Daniel (8. 13; 11. 31; 12. 11). As if it were not sacrilege enough that the religious part of the covenant should be broken, the Desolator goes still further. The scene of Dan. 6 is repeated. Antichrist himself "as God sitteth in the Temple of God," and lays claim to divine honour and worship. He decrees that all nations shall fall down and worship him.

From this time begins the most awful persecution in the history of Israel. God knows they have passed through terrible times. There have been twenty-seven sieges of Jerusalem itself in the past. But for frightfulness and horror this will excel. Well may Daniel say, "there shall be a time of trouble such as never was since there was a nation even to that same time" (12. 1); and our blessed Lord declare, "And except those days should be shortened there should no flesh be saved" (Matt. 24. 22). For three years and a half the people of God are given into the hands of this ruthless persecutor, who "wears out the saints of the Most High" (Dan. 7. 25); "who thinks to change times and laws"; who destroys many of "the mighty and holy people" (Dan. 8. 24); who "makes war with the saints" (Rev. 13. 7).

7. *Antichrist's final battle.* At last he is determined to crush for ever those troublesome people. Jerusalem has become to him "a burdensome stone." So with his allies he invests Jerusalem and the adjacent parts. "He shall enter into the glorious land" (Dan. 11. 41); "and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain" (*v.* 45). Dire is the distress of Israel, now apparently at their last extremity, with no prospect of help. But in this case, as in many others, "man's extremity is God's opportunity," and just as the very last vestige of hope is about to vanish, Christ the true Messiah is revealed from heaven.

8. *The rule and power of Antichrist crushed.* "He shall also stand up against the Prince of princes, but he shall be broken without hand" (Dan. 8. 25), that is, not by human means. "He shall come to his end and none shall help him" (Dan. 11. 45). He shall be destroyed by the manifestation of the presence of the Lord. He shall be hurled into Tophet, "into a lake of fire burning with brimstone." Such is the end of the arch enemy of God and of Christ.

(*To be continued*).

Question and Answer.

QUESTION No. 421.

E. A. R. (Middlesex). Why is Simeon left out in the blessing of the tribes by Moses (Deut. 33)?

Simeon was one of the tribes upon which Jacob pronounced a condemnation (Gen. 49. 5-7). In the wilderness while the tribe of Levi obtained favour, because of their zeal for the Lord (Exod. 32. 26-29), the tribe of Simeon showed no such spirit. It is instructive to compare the two numberings of the people at the beginning and at the end of the wilderness journey (Num. 1 and 26). We there see that, while all in the camp of Judah increased, in the camp of Ephraim, Manasseh and Benjamin increased, but Ephraim diminished.

In the camp of Dan, only Naphtali diminished, but in the camp of Reuben, all three, Reuben, Simeon, and Gad diminished. But Simeon's numbers show a terrible loss. They had fallen from 59,300 to 22,200, a diminution of 37,100. The losses of Reuben, Gad, Ephraim and Naphtali amounted to 23,920, not two-thirds of that of the tribe of Simeon.

There must have been some reason for this, and may we not find it in the suggestion that the lawless spirit, which Jacob condemned, still actuated this tribe, and caused them to share in the many acts of rebellion during the forty years which were visited with such destructive judgments? In one case we know that a Simeonite was the chief offender. When the evil counsel of Balaam (Rev. 2. 14) was adopted, and the Midianites invited Israel to the idolatrous and licentious festivals of their gods, "behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle" (Num. 25. 6). And after recording the zeal of Phinehas, Aaron's grandson, in slaying this daring transgressor, the narrative proceeds:—"Now the name of the Israelite that was slain, even that was slain with the Midianitish woman,

was Zimri, the son of Salu, a prince of a chief house among the Simeonites" (*v.* 14). May we not reasonably conclude that the tribe of Simeon furnished a large proportion of the 24,000 that died in the plague at that time (*v.* 9)? It was just after this that the second census was taken, which showed that Simeon could only muster 22,200.

The last work of Moses was to avenge the children of Israel on the Midianites (Num. 31. 2). So when we read of "the blessing wherewith Moses the man of God blessed the children of Israel before his death" (Deut. 33. 1), can we feel surprise that Simeon is passed over in silence? That in later days there were good things found in Simeon, and how Jacob's curse was eventually turned into a blessing, may be seen in an article on "Jacob's prophecy regarding Simeon and Levi," in Vol. XX., p. 123.

Signs of the Times.

RELIGIOUS SIGNS.

AMONG the saddest signs of spiritual decadence in our times have been the malevolent attacks made on the integrity and trustworthiness of the Scriptures by those deceivers and deceived (2 Tim. 3. 13) known as the "Higher Critics." But although this is the dispensation of the silence of God, He does not always permit these attacks on His revelation to pass unchallenged, and, in addition to the scholarly and faithful defences of the Truth which He has guided His witnesses to write to the confusion of the enemies of His word, He has often employed also the spade of the unlettered Arab to turn up unimpeachable evidence of the folly of the vain pratings of these pseudo-scholars.

This is in harmony with the principle laid down in 1 Cor. 1. 27-29, and we welcome the prospect afforded by the announcement below of more truth-revealing discoveries being made in the near future.

Rev. Dr. S. Edward Young, of Bedford Presbyterian Church, Brooklyn, New York, U.S.A., announces that an American Presbyterian lady has given the amount necessary to build a narrow gauge railway into the ruins of ancient Antioch in Pisidia, Western Asia, so as to carry on there excavations that are expected to furnish new light on New Testament history, and especially upon the travels of St. Paul; as well as much valuable information concerning the Roman Empire in New Testament times, including a vast summary of the deeds of the Emperor Augustus engraved on a great balustrade of his palace. Sir William M. Ramsay, the noted archæologist in charge of the work of excavation, reports Antioch to be in almost the same condition as it was when St. Paul knew it, excepting for the ruin and decay of the ages, only a deep layer of earth covering the ancient city. As fast as the present war will permit, Sir William will go on with the excavating, the Turkish Government having already granted him the required firman; new light on many passages of Scripture may be expected as the result.

While we recognize Holy Scripture as the sole standard by which to test the accuracy of the inscription on the monument, or the value of the excavator's find, and would no more think of reversing this order than we would of condemning the flower in nature which did not accord with the artist's representation of it, yet light is often thrown on passages in Holy Writ which are difficult to us through our Western upbringing, by some discovery which replaces the Eastern setting, and we recommend our readers to follow closely the results of Sir William Ramsay's investigations.

JEWISH SIGNS.

Half a million Jews from the various European nations now at strife are in the fighting line. To them the results of this war point to something more vital to their interests as a people than the triumph of one nation over another.

How far a grasp of the prophecies in the Scriptures may have contributed to this understanding we do not know, but certain it is that a return to the land of their fathers is not only being hoped for by the Jew, as a result of the present war, but it is an outcome which is being planned and arranged for.

The latest Zionist pamphlet before us is entitled, "A Hebrew University for Jerusalem," and the writer endeavours to show the urgent necessity for it.

As to locality he argues:—

"There are certain obvious practical advantages in making Jerusalem the seat of a Hebrew University. Such a University must not only be established by the co-operation of Jews throughout the whole world, but also react very vitally upon Jews throughout the world. That is an argument for founding it in a place which all nations recognize to have such unquestionable claims, that its selection can provoke no suspicion or jealousy lest the spiritual treasury of Jewry might fall under the control of, or be made to serve, the policy of any one Power. Clearly Jerusalem fulfils these conditions as no other city of the world. . . Undoubtedly, even if political and other practical considerations counted for nothing, the unique character of Jerusalem in the history of our people, its unique place in our spiritual life and in our spiritual hopes for the future, would determine it as the one thinkable home for the Hebrew University."

With reference to the language he maintains—

"That language can only be Hebrew, because no European language could be preferred to another without involving the University in international politics, and shattering the unity of Israel in relation to the University. . . It is the one tongue which excites no political jealousies, makes no invidious distinctions between this state and that, and will rally teachers and students from the whole of Jewry.

"It is already the native language of the Jews of Palestine, who will also contribute a goodly fraction of the whole body of students, while a considerable familiarity with Hebrew is a common possession of hosts of Russian and Galician and Turkish Jews; and no Jew who takes his Judaism seriously can allow himself to be completely ignorant of Hebrew. . . Hebrew will liberate the unexhausted treasures of the Jewish soul and set them in circulation, and through Hebrew and in Hebrew the Torah will once more go forth from Zion as in the past."

One sees by the above that such establishment in Palestine is sought as shall enable the Jew to use his wealth for his own advancement, instead of the advantage of other nations as hitherto. The realization of this ideal will speedily make the new nation a factor to be reckoned with among the nations, and render necessary that compact that the Antichrist will feel obliged to make with the Jews before his position will be secure.

Editor's Table.

THERE is a saying that curses, like chickens, come home to roost; and Herr Lissauer seems to be having qualms about the Hymn of Hate. He now says it is not intended for the young, and should not have been published in school books. But it expressed the sentiment carefully instilled into the German people by the war party, and such feelings are not easily allayed. Others beside Herr Lissauer have yet something to learn. Ambition for universal rule can never be gratified and all such efforts are foredoomed to failure. There is only One who can carry such a burden, and His methods will be all righteous.

A Hull correspondent (C. F. T.) writes that he can find nothing applicable to the present war in Dr. Bullinger's valuable work on the Apocalypse, but he calls attention to the ominous passage in Jer. 25. 26. When the prophet is commanded to present the cup of the Lord's fury to the nations (cp. 1. 5), he begins with Jerusalem (*v.* 18), passing on to all the nations bordering on Palestine, concluding (*v.* 26) with "all the kingdoms of the world, which are upon the face of the earth, and the king of Shesbach (Babylon) shall drink after them." This speaks of a time of trouble for the nations before Babylon is rebuilt. See note in the COMPANION BIBLE.

REVIEWS.

"THE TWO NATURES IN THE CHILD OF GOD" by E. W. Bullinger, D.D. Cloth gilt, 1 6. Paper covers, 1/-. (Miss Elizabeth Dodson, "Bremgarten," North End Road, Hampstead, London).

The title of this book furnishes a clue to its contents. It deals in a convincing and conclusive manner with a doctrine of great practical importance, but one concerning which there is a lamentable ignorance among many Christians to-day.

The result of this ignorance is much unnecessary discouragement and despondency in lives that might be full of hope and joy. The information contained in this book has been to many such the true secret they lacked of a happy life. Whilst doctrinal, it is essentially practical, and Satan will ever have a handy weapon to wield for the discomfort and dismay of the believer who is not armed with a definite understanding of the practical truth which it is the purpose of this book to unfold.

We earnestly advise our readers to see that a copy is in the hands of every young believer of their acquaintance.

About half of the 85 pp. of which the book consists is occupied with the various designations used in the Scriptures for the two natures respectively, and their character and end. The remainder is taken up with the very practical subject of the personal responsibilities of the individual believer in view of this revelation, and the outcome of these responsibilities. We commend the book very heartily.

PAGANISM OR CHRIST (6d. net). Garden City Press, Letchworth, Herts.

The writer of this pamphlet paints a sad but only too true picture of the horrors of modern warfare, in which the best gifts and most advanced knowledge of mankind are being prostituted to the diabolic end of compassing the destruction of the largest possible number of his fellow men; and calls attention, as an important factor in this state of things, to the revival in our days of Pagan beliefs and practices. He says:—

"It is an admitted and undeniable fact that behind many of these Pagan cults are real and intelligent forces . . . Many of the modern occult practices are the opening of doors by means of which these spirit-forces gain perilous access to the minds and souls of men . . . I am personally persuaded that the greatest possible danger threatens the moral life of the modern world from this quarter, and I have not the least hesitation in saying that these unseen activities will have to be taken into account in any serious examination of the ultimate causes of the present disastrous war."

We believe these are true words. We shall never tire of warning our readers that we are living in the days of "seducing spirits and doctrines of demons" (1 Tim. 4. 1): and, behind the Jesuits whose intrigues have culminated in this holocaust, we see clearly the power of Satan and his agents, whose puppets they are.

We do not share the Author's hopes that "this fearful devastating war" may bring a "God-estranged world to its senses," nor dare we look for "a national . . . sincere, whole hearted confession of faith in Jesus Christ." We believe that a waxing "worse and worse" will characterize these times, till the "spirits of demons working miracles" will be able to gather the whole world to battle (Rev. 16. 13).

The manifestations of Gen. 6. 2, and of the days "after that" (*v.* 4) are beginning to be evident again now, and, so far from any people turning nationally to God, we look for the earth to become "corrupt" (*v.* 12) and "filled with violence" (*v.* 13), the invariable outcome of an accentuation of that demonic energy which will be permitted before the end.

We shall not have drawn attention to this pamphlet in vain if its perusal opens the eyes of any of our readers to see what we believe to be the root-cause of actions which have shamed the name of civilization, committed by a nation that now walketh in darkness (1 John 2. 11) because its scholars chose to shut out the light (Ps. 119. 130).

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
F. W. W. (Kent)	1	1	0
E. H. T. (Kent)	1	0	0
R. B. W. (Surrey)	1	0	0
C. R. (London)	0	5	0
Anon (Brighton)	0	2	6

(*Late Editor's Publishing Fund.*)

E. H. T. (Kent)	1	0	0

(*Breton Evangelical Mission.*)

E. H. T. (Kent)	1	0	0

THINGS TO COME.

No. 256. OCTOBER, 1915 Vol. XXI. No. 10.

Praise for Divine Goodness.

BY THE LATE DR. BULLINGER.

Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men (Psalm 107. 8).

THIS sacred exclamation, this devout desire is repeated four times in this Psalm. It seems as though, when God had heard the cry of His people and had delivered them, they failed to glorify Him for it. Like their forefathers they were a faithless and thankless generation. This lack of gratitude seems stamped on human nature. Hence when the Lord had healed ten lepers of their despised, loathsome and incurable disease, only one came back to give God thanks: out of the ten, only one cried out, "O that men would praise the Lord for His goodness." May we learn this lesson ourselves. May our hearts be roused to thankfulness, that we may be uplifted by the spirit of our text to give thanks to His name for His wonderful works to the children of men. God's people are here regarded as crying to Him in their trouble, when in the hand of the enemy, when hungry and thirsty, when their soul fainted within them, when exceedingly depressed, when wandering in the wilderness, but when the time of deliverance came, their praise was silent. There was need for the exclamation of the text, "Oh, that men would praise the Lord for His goodness. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."

There seem to be two subjects of praise here; the goodness of God, and His wonderful works, and both these are blessed subjects of meditation, as well as of praise. We are not sufficiently accustomed to dwell on God's attribute of goodness. Sometimes we dwell on God's mercy, and love, and holiness, but our text invites us to contemplate this glorious declaration, *His goodness*. In all that He has revealed of Himself in His Word what else can we discover? Yes, even in His judgments on sinners we can see it; for if He be not able to manifest His abhorrence of sin, where is His goodness in having mercy on sinners?

He will not overlook sin, "He will by no means clear the guilty," then how good is He in providing a surety for sinners and a saviour for the lost, and an atonement for the guilty. He will not overlook sin in His people; this Psalm is a witness of how He brought trouble on them, and chastened them sore, brought them low and afflicted them. Was this goodness? Yes, for if He had not thus visited them they would have gone on from iniquity to iniquity, and have never cried out for mercy. So would you, so would I. Oh, what goodness there is in thus bringing us back from our wanderings, our rebellion, our ingratitude and our departure from God!

Note David's words, "Thou Lord hast made me glad through Thy work" (Psalm 92. 4). "Thy work," not "my work." This will indeed make us glad and ready to praise the Lord. That is why he says in the last verse of our Psalm, "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." See the work of God in Hannah after her prayer! She went home with her countenance no more sad, but with a blessed song in her mouth. See the work of God with Naomi, she went out contrary to faith in God. Though chastened sore she was not given over to death. God loved her the same in Moab as in Judah, and He made her glad through His work. In one Psalm David says, "I am shut up, I cannot get forth" but in another "Bring my soul out of prison." Why? "That I may run after the vanities of the world? No! That I may praise Thy name." This is the burden of this Psalm (*vv.* 6, 13, 19, 28). And so, whether we look at the Lord's power, omniscience, omnipotence, immutability, compassion, or faithfulness, we find the goodness of God exhibited in all. If His mercy were exercised at the expense of His justice, His faithfulness would be violated, His truth would be broken. But God is good in all the perfection of His nature, and in all His attributes.

We specially behold His goodness in His *purposes*. "My counsel shall stand, and I will do all Thy pleasure." Just think for a moment of these purposes:

(1) He purposes to have a family as His own distinct from the world, distinct from angels, and to make them partakers of the Divine life. Was there not goodness in this? The whole posterity of Adam had perished but for the goodness of this purpose.

(2) Moreover He purposed to adopt them as sons, to give them into the hands of a Surety under solemn responsibilities. He purposed that this Surety should deliver them from the guilt of sin, from the dominion of sin, and from the power of Satan, and to be "zealous of good works." Oh, the goodness of this wonderful purpose!

Man can speak about the goodness of God in creation, how His sun shines on the evil and the good, how His showers descend on the just and the unjust, how He giveth food to all flesh, and the fruits of the earth in due season. All has been His own doing, and it excites our wonder! Others can speak of His goodness in Providence, how He has protected righteous kings, delivered them from their enemies, and caused the winds to blow and change for this purpose. But only those who know His goodness as displayed to His living Church can really enter into the words of our text and say, "Oh, that men would praise the Lord for

His goodness and for His wonderful works to the children of men."

You may view it as "putting down the mighty from their seat, and exalting the humble and meek." You may view it as overturning empires and kings; there is goodness in all this, but it pales before that which is connected with the salvation in Christ Jesus. All the purposes of redemption, satisfaction, substitution, all the purposes of operation upon sinners' hearts in their calling, justification, sanctification, preservation and glorification, all were purposed in the goodness of God, and therefore cannot fail. You could not talk about goodness if all these things were matters of chance and *might* all fail. If all were left to the caprice of man, and the decision of carnal worms of the earth. But when we see all that pertains to the salvation of a sinner as settled and secured in the eternal purpose of God, then we exclaim, "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Then look at it as displayed in the Saviour Himself. All is goodness here. Had all this purpose to save and pardon been left to the individual transactions of carnal men, to the efforts of mortals all must have been a failure! But when we look at this eternal purpose, anointing, ordaining, appointing, providing, giving, sending a Saviour in the person of Christ, constituting Him as the Covenant Head, making Him "head over all things to His Church," constituting every individual believer a member of His Body, trusting them all to His care so that He should not lose one even in death, numbering them every one into His hand, *then* we see the goodness of God who purposed all this in Christ. *Then* we see the goodness of our precious, glorious Saviour in accomplishing all that he undertook. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do Thy will, O my God, yea, Thy law is within my heart" (Ps. 40. 7, 8). Oh, what goodness! "Lo, I come" equal with the Father, sharing the eternal glory. He looked down as it were and saw the fallen, apostate race, the devil leading them captive, and He undertakes to rescue His own sheep. He saw the depravity of man's heart, and He undertook to subdue its enmity, conquer its rebellion and fit His arrows sharp and fast in men's consciences. Was not this goodness? Then it is not as if He left them alone! If so, they would have destroyed themselves every one.

We pass over the goodness of His earthly life and sufferings and death, all was goodness in the Good Shepherd giving His life for the sheep, but let us turn our thoughts to Him *now*. Ascended up again to the right hand of the Father, ever living to make intercession for us, not tired of His work, not leaving us ever, when He has bestowed upon us the spirit of prayer—no, for we use His name and plead His merits and He intercedes and prays for us Himself. Oh, what goodness! And while our souls are overwhelmed with it, hear him saying, "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory which Thou hast given me; for Thou lovedest Me before the foundation of the world" (John 17. 24).

And not only individually, but collectively we see this goodness to His Church. The members thereof could not exist a day without His own preservation. They must be ruined by their own depravity. The devil would destroy them if it were possible, but Christ preserves them; their preservation is in Christ Jesus. So with the increase of His Church. The Lord is the great Worker, and whilst He works, there is no rebel so proud, no enemy so stout, no infidel so bold, no sinner so vile, but Christ can conquer him, and His goodness can lead him to repentance.

Then mark the goodness of God in the gift of the Holy Spirit. He is now the Doer of those wonderful works to the children of men. What a wonderful work when He creates in a depraved heart a capacity for the enjoyment of God. When He makes the dead to hear the voice of the Son of God, and gives him life to praise God. It is this that makes all the difference between carnal men and spiritual men, between the world and the Church of God, between believers and the ungodly. No one can enjoy God but living souls, those into whom the Spirit of God has breathed the breath of life, and who have become "living souls" in this new creation. Apart from this the duties of religion (so-called) are an irksome task, but with it they are real Christianity, the soul's meat and drink. Then His wonderful works are manifested in His comforts, His consolations, His implanting of graces, fulfilling of promises, providing strength equal for the day, and taking of the things of Christ and revealing them to His people. It was the contemplation of all this that established the confidence of St. Paul: "Being confident of this very thing that He which hath begun a good work in you will perform it into the day of Jesus Christ" (Phil. 1. 6). "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!"

Where this goodness is realized, and these wonderful works experienced the praise will be real. It will not be the repetition of prayers, it will not be mere sounds of harmonies correctly sung, it will not consist merely in a bright service, a pretty tune and appropriate words, but these precious truths will be the experimental expression of the heart. Oh that men——! What men? Find the answer in *v.* 2. Let the redeemed of the Lord "say so." No other men can say so. Say what? "Give thanks unto the Lord, for He is good, for His mercy endureth for ever (*v.* 1). Because the Lord hath forgiven their iniquity, redeemed them from the hand of the enemy, from the curse of the law, from the power of Satan, from the thraldom of sin; because He hath redeemed them with His precious blood.

Are there any who disobey the exhortation of this Psalm, and have never praised God for His great salvation? Man can glorify man, glorify himself, glory in his possessions, his acquirements, but forget to glorify God. Let us rather be of the number of those who cry with the Psalmist, "Bless the Lord, O my soul, and forget *not* all His benefits."

Sunday School Lessons.*

(SECOND SERIES)

No. XI.—NOVEMBER.

TRUTH FOR THE TIMES.

FIRST SUNDAY.—"*The Written Word.*"

(*Read* parts of Deut. 4. 6. *Learn* Deut. 4. 9; 6. 6.)

NOVEMBER is the month of great Protestant anniversaries—4th, William III. born and married; 5th, Gunpowder Plot, 1605, and landing of William III., 1688; 10th, Martin Luther born, 1483; 17th, accession of Queen Elizabeth, 1558; 24th, Public Thanksgiving Day, 1588, for Destruction of Popish Armada. Explain these events and the meetings in commemoration.

Explain the word PROTESTANT, and the difference between PRO- and CON-, and note that we accept the Romish definition of the word "quos *protestantes* illi audire nolebant" (2 Chron. 24. 19, Jerome in the Latin Vulgate).

Every true Christian ought to be a Protestant. An English Churchman who disowns the word is a *traitor* to his Church.

Explain Articles VI., VIII., and XX., and the texts. See also Prov. 4. 20—22.

What does "Scripture" mean? (2 Pet. 1. 21). Whose words were they? (2 Sam. 23. 1—3; Acts 3. 18; Jer. 36. 4; Heb. 1. 1).

For what are the Scriptures "profitable" (2 Tim. 3. 16). *Four* things: (1) "doctrine," *i.e.*, what to believe as *truth*; (2) "reproof," *i.e.*, what we ought to reject as *error*; (3) "correction," *i.e.*, to point out where our conduct is *wrong*; (4) "instruction," *i.e.*, to make our conduct *right*. See Ps. 27. 11; 119. 104. 105.

Holy Scripture is *complete* (Deut. 4. 2; 12. 32; Prov. 30. 6; Gal. 1. 8, 9; Rev. 22. 18, 19).

Holy Scripture is *sufficient* (Ezek. 2. 5, 7; Jer. 23. 28).

SECOND SUNDAY.—"*The Engrafted Word.*"

(*Read* John 5. 39—47. *Learn* 2 Tim. 3. 14, 15.)

It is the word of God engrafted in the soul which is the means of our salvation (Jas. 1. 21). Hence the vast importance of "*receiving*" it with meekness, and the awful sin of *rejecting* it with presumption.

Not to know the Scriptures is necessarily to be in error (Mark 12. 24), and unable to test all teaching (Isa. 8. 20; Acts 17. 11, 12).

They are a light in darkness (Ps. 119. 105; 2 Pet. 1. 19; John 3. 19—21).

Rome is the great enemy of the Bible. She hides it from the people. She corrupts it. She makes it of none effect by her traditions. She fears it. She would destroy it. Hence, this is the great essence of controversy with Rome. The central point of the Reformation.

Satan is the instigator of all opposition to the Living and the Written Word (John 5. 46, 47; 1 Cor. 2. 14, 15; 2 Cor. 4. 3, 4).

Why were the Scriptures written? (Rom. 15. 4). How should we receive them? (1 Thess. 2. 13). What is Christ's command? (John 5. 39).

Note the value of true knowledge (Prov. 3. 13—15), and what we need to understand:—Christ's expounding (Luke 24. 27); understanding opened (*v.* 45); veil removed (2 Cor. 3. 16); wisdom given (Eph. 1. 17, 18). Suitable prayers (Ps. 119. 5, 18, 33). The great promise (Prov. 2. 6; Jas. 1. 5).

THIRD SUNDAY.—"*The Living Word.*"

(*Read* Eph. 2. 1—10. *Learn* Eph. 2. 8—10.)

Christ is the Living Word (John 1. 1, 2). He is *God's* anointed Saviour (Luke 2. 11) and *our* Saviour (Luke 1. 47). *God's* salvation (Isa. 49. 6) and *our* salvation (Isa. 12. 2).

To add anything to Him is to say He is not enough. To substitute anything for Him is to say He is not needed, and this is false religion.

True religion trusts wholly and only to God's Grace, and not to works (Rom. 4. 4; 6. 23; 11. 6).

All the glory of salvation is God's (Eph. 1. 6; 1 Cor. 1. 29, 31; Eph. 2. 9; Isa. 43. 11). The Church of Rome robs God of this glory—

1. By IDOLATRY. Teaching to bow down to images, and to the bread in the Mass; altering the 2nd Commandment in Bible and Catechisms. But see Cornelius (Acts 10. 25, 26); Paul (Acts 14. 14, 15); the Angel (Rev. 19. 10; 22. 9). Bowing to *living persons* in respect is allowed (Gen. 37. 9—11; 42. 6). Why was Herod smitten? (Acts 12. 23).

2. By denying the sufficiency of Christ in His person—

(*a*) As MEDIATOR—by adding saints and angels. But see 1 Tim. 2. 5, 6; John 1. 11; Matt. 11. 28; John 6. 37.

(*b*) As PRIEST—by making other priests to stand between God and the sinner. But confession to an earthly priest denies God's prerogative (Mark 2. 7; 1 Kings 8. 39). Christ is the only priest (Heb. 4. 15, 16; Acts 5. 31; John 14. 6). Explain that "Priest" in Prayer Book is short for "Presbyter," thus;—Presbyter, Prester, Priest; see Articles XXXII. and XXXVI., and compare "Sacredos," the so-called "sacrificing" priest of Rome, in Article XXXI.

God's people, now all priests in and with Christ (1 Pet. 2. 4, 5, 9); Rev. 1. 5, 6), and in Him they have "all" (Acts 13. 38, 39).

We need, therefore, nothing but the Word of God; and the Christ of God in His glorious person and His gracious work, and we PROTEST against everything that would in the slightest degree deprive us of these inestimable blessings.

FOURTH SUNDAY.—*Examination.*

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

The Restoration and Conversion of Israel.

By Rev. Geo. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 106).

VII. The Testimony of Joel.

We come now in chronological order to the Book of the prophet Joel, which we regard as one continuous prophecy, and claim the entire prophecy as a prediction of events to be accomplished after a coming restoration of the Jews.

Joel's prophecy is undated. It seems clear, however, that as Hosea was appointed prophet especially for the ten tribes of Israel, so Joel exercised that sacred office for Judah and Benjamin. The *unity* of the book as a whole is so evident that there is no need to insist upon it. "No references are made to *time*, because it looks onward to the time of the end, and to the events that will usher in 'the Day of the Lord'" (*The Companion Bible*, p. 1224).

A perusal of the whole of this short prophecy will be found edifying, but for our present purpose we would dwell specially on certain important details given in chapters 2 and 3, passing over chapter 1, which contains a vivid description of the wasting and desolation of the Holy Land by locusts and other noxious insects. This may, perhaps, indicate to us the desolated condition of Palestine during the dispersion of these last days. But in chapter 2. 1-11 the prophet predicts an invasion of the land by an army of men, "a great people and a strong," symbolized by the locusts of 1. 4. This invasion is horrible and terrifying. "Before their face the people (*i.e.*, "of the land") shall be much pained: all faces shall gather blackness" (*v.* 6). As stated of the awful time through which Israel has to pass at some future day that "there shall be a time of trouble such as never was since there was a nation even to that same time" (Dan. 12. 1), so of the fearful invading and devastating army it is said, "there hath not been ever the like, neither shall be any more after it, even to the years of many generations" (*v.* 2). Of what siege of Jerusalem and its adjacent parts in the past can this be said? Certainly not of any of those to which the commentators would direct our attention. The Assyrians under Sennacherib never invested Jerusalem. "He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it" (2 Kings 19. 32). This was the word of the Lord against the King of Assyria, and was literally fulfilled. Nor can the description apply to the siege by the Babylonian armies, for even outside the testimony of Scripture, Josephus tells us (Antiq. X. vi. 3), "Now, a little time afterwards, the King of Babylon made an expedition against Jehoiakim, whom he received [into the city], and this out of fear of the foregoing predictions of this prophet (Jeremiah), as supposing that he should suffer nothing that was terrible, because he *neither shut the gates, nor fought against him.*" See also chap. 7. 1 of same book. So that though the Babylonians took the city there was nothing that happened at all to correspond to the description given in this chapter of Joel.

Nor can we apply the particulars here to the Romans under Titus. The context forbids this. And it is ever important for readers of the Word to pay attention to what precedes and what follows any passage. That excellent text book of Scriptural study, *How to enjoy the Bible*, by our late much-revered and deeply-lamented Editor, has a section (pp. 264-303), under the heading, "The Context always essential to the Interpretation of Words." The same is equally important, in cases perhaps even more so, with regard to passages, especially those of a prophetical nature. And the immediate context of this description of the invading armies against Judah and Jerusalem absolutely forbids its being interpreted of the Roman instrument under Titus.

For, following that siege was there any exhortation to "turn unto the Lord your God"? Years before had not the Lord Jesus Himself pronounced the sentence, "Your house is left unto you desolate"? Had He not with tears declared that the things which belonged to their peace were hid from their eyes? And from this we gather that even before Messiah's death judicial impenitence had settled upon Judah as a national punishment for their many provocations. Nor were those foes removed afar off as is promised here (*v.* 20), nor was there an outpouring of the Spirit from on high as also is foretold in *vv.* 28, 29.

So that seeing the things predicted in this chapter as following the onslaught of enemies described in *vv.* 2-11, did not occur either in the Assyrian, Babylonian, or Roman invasions, we are forced to the conclusion that they must be fulfilled in the future.

In *vv.* 12-17 we have a glimpse of the religious condition of the Jews after their return *representatively* to their own land prior to the advent of Messiah, for we may take it for granted that Joel depicts the people as in their own land, enjoying their religious privileges, having their elders and priests who are exhorted to gather betwixt the porch and the altar, and cry in supplication, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people where is their God" (*v.* 17)?

And what is the response? "While they are yet speaking I will hear." "Then will the Lord be jealous for His land and pity His people; yea, the Lord will answer and say unto His people, 'Behold I will send you corn and wine and oil and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen'" (*vv.* 18, 19). Then a further promise follows, that the fearful and great army shall be removed (*v.* 20). Notice, "I will remove far from you the northern army," not, "you shall remove him by fighting," but "*I*, the Lord will remove them," by My

almighty and sovereign power. This "northern army" comprises those of Dan. 11, Rev. 9. They are the confederate armies under the leadership of the Antichrist. This is clear from the statement, "he hath done great things," *i.e.*, he magnified himself to do great things. Cp. Dan. 8. 9-11; 11. 36, &c., &c., and see the article in September. This twentieth verse is an epitome of more descriptive scenes of Antichrist's overthrow as given in Daniel and Ezekiel and Zechariah.

As is always the case in connection with the future deliverance of God's chosen people, blessings temporal and spiritual follow. "Fear not, O Land, be glad and rejoice, for the LORD will do great things . . . Be glad then, ye children of Zion, and rejoice in the LORD your God . . . And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you, and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else; and My people shall never be ashamed" (*vv.* 21-27).

And this is still further followed by a great and universal outpouring of Holy Spirit, not limited as on the day of Pentecost to those who were gathered together in Jerusalem, but "I will pour out My Spirit upon ALL flesh."

That this prophecy was not exhausted at Pentecost is clear, for again, we must read it in relation to the context, both preceding and following, and it is after the subjugation and punishment of Israel's enemies, after temporal blessings have begun to be poured out, when "in those days, and at that time I shall bring again the captivity of Judah and Jerusalem" (3. 1).

And it is this verse which connects and continues the subject of chapter 2 with chapter 3, thus making one complete prophecy. For as chapter 2. 11 showed us the overthrow of the invading army or armies by the power and might of the LORD, so chapter 3 continues the subject: "I will also gather all nations, and will bring them down into the valley of Jehosophat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land" (*v.* 2).

A reference without doubt to the scene in Matt. 25. 31-46, where "all nations" are gathered before the Son of man, not "the description of the last judgment," but the judgment of the nations for their treatment of Israel in the past.

The locality of this judgment is the valley of Jehoshaphat (*vv.* 2 and 12). But are we to understand the long steep and winding valley running north, east and south between the Mount of Olives and the eastern wall of Jerusalem, and generally called the valley of Jehoshaphat?

Paxton, in his *Sacred Geography*, p. 338, makes the following suggestive remarks: "The term as employed by Joel is considered by the best commentators to be not the name of any particular place, but a figurative allusion to the meaning of the original word, "the LORD judgeth," and importing that God would judge the heathen who had oppressed Israel, and in some decisive manner overthrow the power of Antichrist at the restoration of the Jews to Palestine." That this is an important suggestion and worthy of consideration is clear when we carefully look at *v.* 16, "The LORD also shall roar out of Zion, and utter His voice from Jerusalem"; whence we may infer that "the valley of decision" (*v.* 14), in which Israel's enemies are to be destroyed by the mighty voice of the LORD, is near *Jerusalem;* and not only near Jerusalem but near Zion, the south-east quarter of Jerusalem: for out of Zion does the LORD's voice come; in other words, Joel does give us reason to infer that his "valley of decision" will be where we know the place biblically called Vale of Hinnom, or Tophet, will be, for as we have already seen it is certainly at Tophet that part of the invading army will be destroyed, and that Antichrist will meet his doom.

Without dwelling at length on each particular given here of this great conflict between Israel and their foes, we see the summons to the mighty conflict in *vv.* 9-14, the command, "put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness is great" (*v.* 13), connecting this with the scene of judgment in Rev. 14. 18, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the wine-press of the wrath of God. And the wine-press was trodden *without the city*, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Great and terrible shall be the events of "the day of the LORD," "the heavens and the earth shall shake, but the LORD will be the hope of His people, and the strength of the children of Israel" (all the tribes). "So shall ye know that I am the LORD your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more" (*vv.* 16, 17). See also *vv.* 20, 21.

To summarize we gather the following particulars:—

1. The prophecy of Joel is one continuous foretelling of events which shall happen to the restored Israelites.
2. That the people shall be enjoying their religious privileges in their own land.
3. That invading forces shall attack and harass and fight against the restored people.
4. That in two places there shall be a mighty overthrow of Israel's enemies, the one between the Dead Sea, "the east sea" and the Mediterranean, "the utmost sea" (2. 20); and the other in the south-east of Jerusalem, the Vale of Hinnom, Tophet, called by Joel the valley of Jehoshaphat.
5. That it is in this valley of decision that the LORD will plead for His people, and chastise their enemies.
6. That there shall be a great outpouring of the spirit of the LORD, not only on a few chosen and elected ones, but on ALL flesh.

7. And that by this marvellous effusion of the Spirit, we are not only to understand the blessing of Jew and Gentile, but the true and real conversion of the gathered tribes, thus making it possible for the LORD their God to dwell in Zion His holy mountain, and Jerusalem "the holiness" (3. 17, marg.).

The Late
Mr. Henry D. Brandreth.

IF in any connection more than another the name of Mr. Brandreth should be remembered with interest and thankfulness, it surely ought to be in the pages of this paper. He had more to do with the origin of *Things to Come* than any other man that can be mentioned, not even excepting the late Editor.

Though born in America, he spent a large part of his life in England; and he entered into the fellowship of many Christian circles among us, and there became a well-known witness for the Truth. He had a mind of intuitive perception, and was quick to detect where things were not consistent. He could expound the Scriptures unto edification and sometimes with great effectiveness.

Mr. Brandreth brought to the practical purposes of his life varied knowledge and a kindly generous disposition. The outcome, in his case, of these endowments and gifts of grace was a steady adherence to the revealed will of God, as given to us in the Scriptures, and a bold and earnest testimony in furtherance of the "Evangel of the Grace of God" and the elucidation of the Prophetic Word. He conceived, therefore, the idea of holding conferences, all over the country, for the purpose of expounding and propagating these truths. Conferences were held at such centres of population as London, Liverpool, Manchester, Leeds, Bradford, Edinburgh, Glasgow and Aberdeen; and the chief speakers were the Revs. Dr. Bullinger, John Wilkinson, F. E. Marsh, and J. C. Smith; with such well-known teachers as Sir R. Anderson, LL.D., Dr. Neatby, Messrs. W. G. Carr and Geo. C. Needham, of America, Mr. J. E. Mathieson, and the convener himself.

The conferences created great interest and roused many to consider more fully the truth ministered. The desire was freely expressed that the conferences should be continued indefinitely; but such a procedure was impracticable owing to the heavy expense involved.

To carry forward the testimony, however, it was resolved to issue a paper the pages of which would give forth the addresses delivered at the conferences and other kindred truths as time went on.

One of the results was the issue of *The Morning Star*, under the editorship of Dr. McKilliam; but the paper which was more closely identified with the conference movement took the title of *Things to Come*, the editorship of which, from the beginning, was in the hands of Dr. Bullinger.

Mr. Brandreth had largely financed the conferences; and now he took a goodly share in supporting the issue of *Things to Come*. For years thereafter he had the pleasure of seeing the paper extending the sphere of its usefulness and widening the scope of its teaching.

And now, the servant of God who set his hand to initiate and continue these important Christian activities has passed away to rest from his labours and wait the resurrection from among the dead. "That blessed hope" which our brother loved and looked for is the joy and stay of those of us who are left until "the day of Christ," when we shall meet again!

Lines which Mr. Brandreth was fond of and which he often quoted may well close this notice of him.

"How shall I meet those eyes?
Mine on Himself I'll cast,
And own myself the Saviour's prize,
Mercy from first to last."

J. C. SMITH.

Question and Answer.

QUESTION No. 422.

J. H. N. (Yorks.) Several Christians of my acquaintance have recently made a practice of altering the words in the Lord's Prayer, "*Lead* us not *into* temptation," into "*Leave* us not *in* temptation." The ground seems to be that they assume God is too kind to *lead* His children into temptation. I should like some explanation of this.

There is no authority for this change. The words in the Greek are identical in Matt. 6. 13 and Luke 11. 4. "Lead" is the translation of the Greek *eispherō*, to bring in, and "into" is *eis*. This preposition always expresses the idea of motion. See the *Companion Bible*, Pt. V., Ap. 104, vi. By no possibility could the verb convey the idea of leaving, or the preposition mean "in," except with the previous idea of motion *to* the place.

Besides the two references given above, the verb *eispherō* occurs in Luke 5. 18, 19; Acts 17. 20; 1 Tim. 6. 7; Heb. 13. 11. In all these places the idea of motion is present.

As to the moral difficulty the good people you speak of seem to have, how will they deal with the Lord's temptation? In Matt. 4. 1 the word is *anagō*, to lead up, in Luke 4. 1 *agō*, to lead, but in Mark 1. 12 a much stronger word is used, *ekballō*, to cast out, translated "drive." It is the same word as in *vv.* 34, 39 (cast out), and in the account of the wrath of the people in the synagogue at Nazareth, where we read, "they *thrust* Him *out* of the city" (Luke 4. 29). It is better to be satisfied with what God's word says rather than busy ourselves with what we think it ought to say. This last resembles the method of those critics, who, when they meet a passage that runs counter to their theories, say, "It is an interpolation." "Be not ye like unto them."

See Dr. Bullinger on the Lord's Prayer, advertised on page 2 of cover.

Spiritism.

By Mr. W. H. Bacon.

(*Continued from page* 102).

V. The Convincing Element.

We would repeat here what we have said in our Booklet, "The Reality of Spiritism" (A Warning), pp. 17 and 18:

> "Satan knows full well that with the worldling he can do what he likes in the way of deception; so that in Spiritism, something wonderful is seen, something supernatural is done, and lo! on the ground of *sight*, the enquirer becomes a learner, the learner becomes an adept, the adept becomes a worshipper, and the worshipper becomes a slave to the 'father of lies' disguised as 'an angel of light.'"

And on this ground we have no hesitation in saying that the convincing element in Spiritism is the miraculous; but the Word of God clearly reveals the fact that sorcerers and evil spirits can work and have wrought miracles, and what they have done they can certainly still do. We have a record in Exod. 7. 8-12, and 19-22, that confirms this statement.

"And the Lord spake unto Moses and unto Aaron, saying: When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men (magicians) and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." Further,

"The Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood: and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded: and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood . . . and the magicians of Egypt did so with their enchantments."

We further read in Exod. 8. 5-7, "And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments; and brought up frogs upon the land of Egypt."

Although these magicians and sorcerers of Egypt were able to work these miracles it is manifest that there was a limitation to their power, however, for when they sought with their enchantments to bring forth lice from the dust of the ground, "they could not." "Then the magicians said unto Pharaoh, This is the finger of God" (*vv.* 18, 19).

Coming now to our own day, there are thousands who doubt that miracles are being wrought in spiritist circles, and many laugh to scorn the idea that such is the case, totally ignoring the words of the Lord, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For *as* the lightning cometh out of the east, and shineth even unto the west; *so* shall also the coming of the Son of man be" (Matt. 24. 24-27).

Granted that the fulness of that particular time has not come, yet just as a deluge of rain is generally preceded by droppings, so there are already evidences that we are not far from the complete fulfilment of this prophetic Word uttered by the Lord Jesus.

The writer once met a man actually professing to be the Christ, and non-plussed him by saying that he was not at all surprised at meeting him, as his coming had been foretold in Luke 21. 8, and on another occasion a highly-intelligent and well-educated lady, who professed to be the Christ, and declared that she could shew the wounds in her hands, and feet, and side. She had been in fellowship with the "exclusive brethren," was excommunicated, and succeeded however in securing dupes. Then before her, there was the notorious Mrs. Girling who deceived many with the very same pretence, and when she was challenged by a Mr. William Stubbs (whose brother had been seduced away from the truth by her) to shew the marks that she professed to bear in her body, she artfully replied: "Oh! unbelieving Thomas!"

The writer was once attending a Conference on the subject of "The Coming of the Lord," when a gentleman next to him remarked that the Christ had actually come, and invited him to attend a meeting at his house, where he should see the Christ. The offer was, of course, declined, but the fact that such things are taking place in this our day is surely one of the many signs of the times

When we remember that the coming of the wicked one (the Anti-christ) is to be "with all power, and signs, and lying wonders." (2 Thess. 2. 9), we shall not be surprised when we hear that there is a preparatory work going on, making way for a universal reception of the Anti-christ himself, "whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming."

Why should we question whether miracles by the working of evil spirits are being wrought now? Why

should not that which has obtained in past ages, and will be in the future, be done now? But blessed be God that there is to be an end to Satan and his accomplices and to all evil, and the prophetic Word concerning the doom of Satan, who under the figure of the king of Tyrus, is referred to in Ezekiel 28 as having "been in Eden the garden of God," shall literally be fulfilled: "Never shalt thou be any more" (*v.* 19), for the mouth of the Lord hath spoken it.

In the meantime other Scriptures will be fulfilled and the world be deceived by miracles, for the world's adage is: "Seeing is believing"; but it is a false premise, and we may see in the Book of the Revelation that miracles will be the means adopted to deceive them that dwell on the earth in the time of the Anti-christ. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life (Gr. *pneuma*, breath, or spirit) unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. 13. 11-15)

Further, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons), working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty (Rev. 16. 13,14).

The end of all this demonism is described in the 19th chapter. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he had deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone (*v.* 20).

These passages from the Word of God go clearly to show that miracles are to be employed to deceive the world, and it is the wisdom of Satan to use the same means in Spiritism at the present time, and the writer of these articles is a witness to the fact that miracles—actual miracles—have been repeatedly wrought in Spiritist circles.

It is by "seeing," that the world believes what it believes: and *seeing* supernatural beings who personate the dead and affirm that they are "departed" relatives or friends, the seekers after the dead (necromancers) are readily deceived on the ground of *sight*, and consequently believe in the spirits who simulate the dead.

Very different is the faith of the believer in God, and in His Son, the Lord Jesus Christ, as expressed in 1 Peter 1. 8, 9 . . . "Jesus Christ; whom, *having not seen*, ye love; in whom, though now ye see Him not, yet *believing*, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls"; and the best definition of true faith is that given in Hebrews 11. 1: "Faith is the substance [or ground, or confidence] of things hoped for, the evidence of things *not seen*."

(*To be continued*).

When does the Rapture take place?

UNDER this heading an article appeared in the last number.

The writer is clear as to the division between the earthly people of God, Israel, the heavenly Remnant, and the Church of the Mystery, the Body of Christ; also that their "hope" is distinctive; the coming of the Son of Man for Israel's deliverance, the meeting the Lord in the air for the elect Remnant, and the manifestation in glory of the members of the Body of Christ.

The question raised is *when* the manifestation of Christ and His Body takes place, and because a set time has not been revealed, doubt seems to be suggested as to whether there is any "hope" for the members of the Body to-day of a "call on high" (Phil. 3. 14), for those who are alive, or that there is any gathering together of saints in Christ before He comes to set up His earthly kingdom.

In the article the manifest leading of the Holy Spirit through the instrumentality of the late beloved Editor seems to be forgotten, and it is suggested that whatever may be the distinctive hope of the different elect, the hope of each is enjoyed simultaneously with the setting up of the kingdom and after the tribulation.

The revelation concerning the hope of meeting the Lord in the air in 1 Thess. 4. 16 was not "Paul's merely giving the latter assembly a few more particulars concerning the coming of the Lord," but "This we say unto you by the Word of the Lord," and further "that God has not appointed us unto wrath." Many believe that this call is at the beginning of the Parousia when our Lord is alongside His earthly people during the great tribulation.

It is remarkable that the majority of true men of God have had the hope of a calling away from the world to be with Christ firmly established in their hearts, bringing joy and increasing desire to be found faithful. Many have this hope founded on 1 Thess. 4. 16, 17; others by grace see the further revealed truth of God, the Mystery, showing that we are members of the Body of Christ, whose sphere of blessing has to do with "the heavenlies," with the reconciliation of things in heaven. This is a hope indeed, to be manifested with Him in glory.

This Hope is prior to all others. The meeting will be "in glory," the sphere of our blessings (Col. 3. 4).

Then the heavenly Remnant, those blessed with faithful Abraham, citizens of the New Jerusalem, will be caught up "in the air," the sphere of their blessing, reigning over the earth and coming with the Judge.

Then the earthly manifestation of the Son of Man, when Israel will say, "This is our God, we have waited for Him" (Isa. 25. 9).

Many are expecting a "secret rapture," and, although this is not a scriptural expression, nevertheless it is a blessed truth, taught not in Thessalonians, but in the Epistles concerning the revelation of the Mystery.

The deeper truths of God are enjoyed by the enlightened "eyes of our understanding" and the enlightenment is from God. Many Christians have no knowledge of the revelation of God given through Paul for obedience of faith, and the Mystery, though revealed, is still mystery to them. Our Father has not seen fit to satisfy the curiosity of all cursory readers of His revelation; therefore the distinctive time when our hope shall be realized is not stated in words to which we can point, but nevertheless revealed to His own through a rightly-divided Word.

A fuller understanding of the Prison Epistles is necessary for all, but we are not to approach them to settle "the problem," nor is it necessary to lay aside all other prophecies, as suggested in the article.

The Lord's words apply here. If any man will do His will, he shall know of the doctrine (John 7. 17). The work of God in the first place is to believe all that He hath revealed concerning our Lord Jesus Christ, the reconciliation of things in heaven, the revelation of the secret once hid in God, the belief and understanding of which brings firm conviction that the manifestation in glory has to do with the things in heaven, necessitating the out-resurrection from among the dead, and the "call on high" (Phil. 3. 11, 14). W. C. M.

The Prize of the Call Above.

THE third chapter of Paul's Epistle to the Philippians contains teaching of the most profound moment regarding the resurrection of believers. It is doubtful if its full significance has come to any of us, for some elements are not easily understood in view of the Apostle's declarations elsewhere. Not understood at all, we think, save as we bear in mind the time when the Epistle was written, the dispensational break at Acts 28. 25-28, and the special revelations given to Paul concerning the church of this age.

Our readers are familiar with the chapter, which opens by recounting the things which to Paul were "gains," and which he "counted loss for Christ." Advancing, he counted all these things but refuse, "that I may gain Christ and be found in Him, not having a righteousness of mine own, that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith." The same righteousness which he had long before announced in Rom. 1. 17, &c. Rising further—"that I may know Him and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to His death (cf. Rom. 6. 5); if by any means I may attain to the resurrection from the dead."

We need not say that this resurrection *from* the dead is other than the resurrection *of* the dead. The latter doctrine was well-known to the Jews, who themselves had the hope of *this* resurrection (Acts 24. 15); it was the resurrection *from* the dead which offended them (Acts 4. 2) and especially because it was "proclaimed in Jesus." In Dan. 12. 2 we have the distinct promise of a resurrection, that one of the just and unjust, to which the Apostle referred.

Paul continues—"Not that I have already obtained or am already made perfect, but I press on" (notice the strong word *diōkō*, used in many passages to express "persecute"), "if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself to have apprehended." The word apprehended is the Greek *katalambanō*, and in this connection its other occurrences are worthy of study.

The Apostle now goes on to the climax, "But one thing, forgetting the things which are behind, and stretching forward to the things which are before, I press on" (again *diōkō*) "toward the goal unto the prize of the high calling of God in Christ Jesus." Literally, *of the above, or upward (anō) call of God.* The word *anō*, an adverb of place, has reference not to the exalted nature of the believer's calling (*that* is a "heavenly calling," a "holy calling"), but to the place to which God shall summon him, or from which the call comes (as Syriac). The primary sense of *klēsis* is a call, a summons, a citation.

It may be said that there is nothing in Paul's words as quoted to hinder the view that this "prize" which he so earnestly desired was a special reward to himself personally, but the words which follow, as well as what he wrote to Timothy, indicate that all believers now have the same "prize" before them. For he adds, "Let us therefore, as many as be perfect, be thus minded," which is inclusive in its terms. The succeeding words are most remarkable, "and if in anything ye are otherwise minded, even this shall God reveal unto you." What is "this," which God would reveal to them?

The "prize" and the "call above" are one, *klēseōs* being in the Genitive of Apposition. This "prize" must be something other than life eternal, which is a free gift, and for which no pressing on or striving after was needed by the devoted Apostle. We have seen that it seems to be set before as many as be perfect, and thus is the special *exanastasis*, the out-resurrection from among the dead, to be realized by the church of this age, the earlier resurrection of the elect of Eph. 1. 3-14, &c. It is a call from above, or a call upwards, to which Paul pressed on. And thus the teaching is confirmed that the church now, occupying an interval,

is not to be found in the book of Revelation, being called upwards *before* the unveiling (Revelation) of the Lord Jesus Christ.

In John 5. 29, universality is apparent, and in John 6. 39, 40, 44, *all* believers are referred to. "Martha saith unto Him, I know that He shall rise again in the resurrection at the last day" (John 11. 24). Writing to the Corinthians (1 Cor. 15. 50, and on), Paul told them "a mystery," something which had never previously been revealed; "we shall not all sleep, but we shall all be changed in a moment," &c. There is no trace in any of these passages of any pressing on unto a "prize," unto a "call above." The universality of the change (1 Cor. 15. 51) upon all believers is manifest; there is nothing of earnest desire, "if by any means I may attain unto the resurrection from the dead." The difference calls for attention from us who have the full Record before us. Earlier yet, in one of the first-written Epistles, and prior to the revelation made to the Apostle respecting the Church which is His body universality is implied (1 Thess. 4. 17), whatever may be the scope of the "we" and "them."

The special resurrection of a unique class is indicated in Rev. 14. 1-5. Equally so in Rev. 20. 4-6, and there is nothing in Scripture to bar the belief that the resurrection of *all* the saved may not happen at the same hour. There may be intervals. Those who attain to eternal life, rendered according to their works (Rom. 2. 6, 7; Rev. 20. 12) are not raised at the same time as those who are changed (1 Cor. 15. 51, 52), or those "caught up in clouds" (1 Thess. 4. 17), least of all at the same time as those on whom is bestowed "the prize of the call above of God in Christ Jesus." These are they of whom Paul wrote (Eph. 3. 10), "to the intent that now unto the principalities and the powers in the heavenlies might be made known through THE CHURCH the manifold wisdom of God, according to the purpose of the ages which He purposed in Christ Jesus our Lord." The election of this church to fill a special place according to the good pleasure of God is completed by the particular resurrection of Phil. 3. 19.

DECIMUS.

[The above article has been in hand for some months, forming one of the series of which three have appeared previously. See pp. 45, 67, 92, 100.—ED.]

Selected Gleanings.

DESTRUCTIVE CRITICS.

A MAN who pronounces the books of the Bible forgeries, its history fictitious, its miracles impossible, its predictions fraudulent, its morality evil, and its doctrines untrue, is none the less an infidel because he writes "Reverend Professor" before his name, and "Doctor of Divinity" after it, and draws his salary regularly from the funds sacredly devoted to the diffusion of Biblical Knowledge by men to whom the books which he assails were more precious than thousands of silver and gold. An error is no better when uttered in courtly phrase by a cultured agnostic in a professor's chair, than when howled out amid curses by a bomb-throwing anarchist while marching under a red flag. An "evil heart of unbelief" "departing from the living God" is none the less sinful because the unbeliever styles himself a "critic," and dignifies his unbelief as "criticism." The fact that a man is employed by a government or corporation to expound a Bible which he neither understands nor believes; a faith which he neither accepts nor defends, and a religion which he has neither experienced or practised; no more invests his false utterances with authority than the apostleship of Judas guaranteed the correctness of his cash account.

From *Specimen Bricks*, by H. L. Hastings.

FIVE POSTULATES FOR INTERPRETATION.

By DR. BULLINGER.

It must be affirmed, and it will be conceded by all Bible Students, that an interpretation of a passage to be satisfactory:—

(1). Must take all the words in their natural meaning and Scriptural usage.

(2). Must be uniform and consistent in its translation.

(3). Must give due weight to the inexorable laws of grammatical construction.

(4). Must give the passage its logical place in the context.

(5). Must harmonise the passage with the general teaching of the whole book, and not merely cleverly explain it as though it were an isolated passage.

If an interpretation can comply with these demands, then it may challenge criticism, and commend itself to general acceptance.

Signs of the Times.

RELIGIOUS SIGNS.

THESE are the days of mascots and charms, and to many these tokens are but innocent follies. But when we hear that a "soldier's charm," made partly of wood and partly of silver or gold, has been made for our men on the battlefield, and that a million and a quarter of these charms have been sold since the outbreak of war, the matter oversteps the bounds of an innocent diversion. A letter is reported to have come from the front, to the designer of these charms, signed by five soldiers, saying:—

"We have been out here for five months fighting in the trenches and have not had a scratch. We put our great fortune down to your lucky charm, which we treasure highly."

This is sad reading, as also is the account of the public presentation recently in Regent's Park by a French actress of touchwood charms to 1,200 officers and men of the City of London Rifles.

The *Daily News* (September 8), publishes an interview with a curio seller in London, during which he is reported to have said:—

"I'm selling . . . any quantity of Netsukes or Japanese charms . . . to carry you scathless through the trenches and to turn German bullets. They're the rage just now; I'm selling a lot to officers on active service. The most effective of the Netsukes are the small images of Hoti, the god of prosperity in the Land of the Rising Sun. I sold one to an officer a few months ago. 'Wear it next your heart,' I said. So he did, and went off gaily to the front. The other day I received a letter from him with a wholesale order for as many Hotis as I could conveniently send out.'

We are informed that fortune tellers, palmists, crystal gazers, and similar charlatans have been very busy in this country since the war. This is what we should expect, and it is on a par with the demand for "charms."

All these things are but the thin end of the wedge; the first step towards that idolatry and witchcraft which alienates from the worship of the true God.

Jehovah, speaking to His people through His prophet, said:—

"And when they shall say unto you:
Seek unto the necromancers and the wizards;
To them that speak inwardly, and that mutter:
Should not a people seek unto their God?
Should they seek, instead of the living, unto the dead?
Unto the command, and unto the testimony, let them seek:
If they will not speak according to this word,
In which there is no obscurity;
Everyone of them shall pass through the land distressed and famished:
And when he shall be famished, and angry with himself,
He shall curse his king and his God,
And he shall cast his eyes upwards, and look down to the earth:
And lo! distress and darkness!
Gloom, tribulation and accumulated darkness!"
(Isa. 8. 19-22. Lowth.)

"Obscurity" is characteristic of sorcery and chicanery, but "the entrance of THY WORDS giveth LIGHT" (Ps. 119. 130).

It was a man of Belial who counselled in a moment of national crisis, "Every man to his gods"* (2 Sam. 20. 1), and so separated the people from David.

David needed no "soldier's charm." He tells us the secret of his safety and success in Psalm 144. The Septuagint title of this Psalm is "A Psalm of David concerning Goliath," and doubtless its original reference may well have been to the encounter described in 1 Sam. 17. But the spirit of it might well inspire our soldiers to-day. How infinitely better equipped for the shock of this great conflict is the warrior who can take his stand beside David and say, "JEHOVAH my strength, who teacheth my hands to war and my fingers to fight," than the poor misguided man—officer or rank and file—who is hoping for "luck" because of a piece of carved wood worn over his heart.

* See *Companion Bible*, p. 436.

JEWISH SIGNS.

There seems some probability that a great Jewish Congress will be held this year in Washington, U.S.A., in which representatives of every Jewish organization in the world will participate. At this Congress the question of Palestine as a home for the Jew will be discussed, with a view to formulating demands to be put before the nations when peace terms are being arranged after the war.

At a recent meeting of a Zionist Society in London it was agreed that the Holy Land belonged to the Jew, and a return to it was the only solution to the Jewish problem.

This is the bright side of the picture for the Jew. Meanwhile their sufferings in Eastern Europe at the present time equal, perhaps, the most fiery ordeals through which they passed in the middle ages.

For example, the recent expulsion of all Jews from the military zones in Galicia, Bukovina and Poland, at short notice, varying from eight to thirty hours at the most, meant that 200,000 people were cast adrift. None of them knew whither they were going, and hundreds of miles had to be traversed by young and old, sick and well, till a cruel, lingering death put an end to the sufferings of many.

The *Jewish Chronicle* for July 23rd contains some five columns of information on this forced exodus which is painful reading, but should be known by those who would enter sympathetically into the sorrows of God's chosen people.

Yet all this is but slight in comparison with what will take place later in the time of Jacob's trouble. (Jer. 30. 7).

Editor's Table.

FROM time to time intimations have been given in this column of the needs of *Things to Come*. A year ago the Editor wrote:—

"Conditions of war press heavily upon paper and magazines; and many publications have ceased to appear. We are thankful to have found ourselves under no such necessity. The kind help of friends . . . has enabled us thus far to weather the storm."

This unhappily is no longer the case. The accounts for 1914 closed with a deficit of over £23, and though we gratefully acknowledge an increase in the Publishing Fund, we are still faced with the prospect of a deficit in December next.

Never self-supporting, the Magazine has always had to depend upon the gifts of its readers. The decease of old subscribers, the war and other causes have so curtailed the incomings, that there is no prospect of its surviving to another year unless the help hitherto given is considerably increased.

We believe there are many who value the Magazine who have not realized the urgency of the need, and only require to be informed of the difficulty to help in its removal.

If all who wish the Magazine to continue will send us a promise of regular monthly or quarterly gifts, however small, so that an assured income from this source can be relied on, the difficulty will be surmounted,

and, with God's blessing, *Things to Come* may have a further term of usefulness.

All communications should be addressed to Bremgarten, North End Road, Hampstead, London, N.W.

FIGURES OF SPEECH USED IN THE BIBLE: Being an explanation of 217 Figures of Speech, illustrating some 8,000 passages of Scripture which are obscured by defective translation. 1,104 pages, five Appendices, and seven Indexes.

This valuable and scholarly work, unique of its kind, is now out of print, and difficult to obtain second hand. But three copies, which are in excellent preservation, have recently come into our hands, and we are prepared to offer them for sale.

We are advised that 30/- a copy is their present value in view of the scarcity of the book, and the fact that it will not be reprinted.

We shall be glad to hear from anyone desiring to obtain one.

REVIEWS.

THE IMPORTANCE OF ACCURACY IN THE STUDY OF HOLY SCRIPTURE, by Dr. Bullinger. Sixpence. (Obtainable of Miss Elizabeth Dodson, Bremgarten, North End Road, Hampstead, London, N.W.).

This pamphlet is a plea for the reverent and careful study of Holy Writ, on the ground of its plenary inspiration.

The plea is urged by a reference to several illustrative passages where even such distinguished writers as Adam Clarke, Hartwell Horne, Dean Alford and Dean Stanley have supposed inaccuracies to exist, and it is conclusively shown that the reverse is true, these particular passages being characterized by an exactness in detail which stamps them as divinely inspired.

As the difficulties which these passages present in our A.V. confront each fresh generation of Bible students, the solution of them offered by this brochure is constantly needed, and so the information which it conveys cannot be said to be less necessary to-day than it was when it was originally issued some thirty-five years ago, and met with numerous most favourable reviews.

In addition to the solutions of Biblical difficulties it contains, some eighteen pages are devoted to the opening up of a fruitful line of study in connection with the meaning and use of the various Divine Names and Titles met with in the Bible, the employment of different names according to the special contexts being shown to indicate a Divine unity in the Scriptures instead of that multiple redactorship suggested by the "Higher Critics."

The pamphlet has passed through several editions which is evidence of the value in which it is held by Bible Students, and, though containing only forty-six pages, it is so pithy and suggestive that it forms, with its scholarly foot notes, a wealth of instruction in a small compass, and should be read by every true lover of God's Word.

THE OUTLINED BIBLE, being an introduction to, and an outline and analysis of, every book in the Bible, each page designed to show at a glance the structure and contents of each book. By Robert Lee, of the Mildmay Bible School. 1/- nett, by post, 1/3. (Alfred Holness, 13 & 14 Paternoster Row, London).

The sub-title of this useful production describes it more accurately than the title, for *it is not a Bible.* Outlines of the Bible, rather than "The Outlined Bible," would perhaps be a designation less liable to cause misapprehension.

The pages of this book are 11 inches across and 8½ inches deep, a very convenient shape for the purpose for which it is intended, and each page is devoted to one book of the Bible, and bears an Analysis of that book, and several valuable comments upon it.

The pages are full without being crowded, and the judicious use of several different types in the printing greatly facilitates reference.

There is of course little opportunity in the limited space at disposal for the author to furnish reasons for his statements, but wherever a text can be used as proof, the reference is supplied.

The comments on the books and the analyses are arranged as much with an eye to the needs of the Christian worker as to those of the student; and spiritual *application* figures more largely than *interpretation.*

This book is not on its trial, for, in substance, it has been in use for some time in the Mildmay Bible School, and has so heartily commended itself that its publication in its present form is the outcome of a request from many Christians who can testify to its worth.

Its modest claim is to be a preparation for more exhaustive study, and, as such, we believe it will be serviceable to many.

It is regrettable that there is no reference under the Book of Esther to the remarkable occurrences of the name of God in acrostic form in that book,* as an important lesson is thereby taught.

As a "notable point" in the Epistle to the Philippians we are told there is "not a solitary quotation from the Old Testament Scriptures" in this Epistle. It is, however, interesting to know that Phil. 1. 19, "For I know that this shall turn to my salvation," is a quotation from the Septuagint of Job. 13. 16, where the words are precisely the same.

But it is easier to criticize than to create, and we feel that an impetus will be given to the study of the Word by the perusal of these carefully prepared outlines, and we warmly commend them to the careful attention of all Bible students who have not yet made their own synopsis of the books.

---

* See *The Name of Jehovah in the Book of Esther*, by Dr. Bullinger. Twopence.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
B. V. (Worthing)...	1	1	0
Anon (Brighton)	0	2	6
A. M. (London, W.)	0	2	0
H. V. (Worthing)	0	1	6
D. C. B. (U.S.A.)	0	1	0

THINGS TO COME.

No. 257. **NOVEMBER, 1915** **Vol. XXI. No. 11.**

The Pseudos.*

(The Lie.)

THE subject we are about to consider is not only of great importance to all Christians, in order that they may be spiritually on their guard, but it has dispensationally a bearing upon the whole subject to which this journal is in particular devoted, viz., Prophecy.

Let us consider a text that has long been before students of prophecy: "For this cause God shall send them an energizing of error that they should believe the lie: that all they might be judged who believed not the truth, but took delight in unrighteousness" (2 Thess. 2. 11, 12). The expression "The lie," or, calling it by its Greek name, the Pseudos, is no mere isolated phrase thrown in by the way, and to be applied solely to the teaching of the Anomos, or Lawless One, spoken of in the preceding verses. It must be considered in its character, according to a synthetical view of all those dispensations which the apostle of the Gentiles sets before us in the letters he wrote to the seven assemblies This begins at Romans, where the Church of God is brought on to the scene, and ends at Thessalonians, where it is taken off the scene. He takes a comprehensive survey of God's dealings with man upon the earth from the time of Nimrod down to that of the apocalyptic judgments. What he shows us is the Divine side of the issue. That is the plan of these letters, and, as he has insulated his subject wonderfully, our attention should be the more concentrated thereon.

The subjects will be seen to form a perfect series of seven members as follows:—

A	Romans.	The truth of God changed into a lie: man hardening his own heart.
B	Romans.	The wrath of God revealed from heaven against unrighteousness.
C	All seven Assemblies.	(1) The gospel preached to Abraham; (2) The Assembly with Israel; (3) the law came in by the way.
D	All seven Assemblies.	The Advent of Christ.
C	All seven Assemblies.	(1) The Gospel preached among all nations; (2) the Assembly with the Gentiles; (3) the Mystery superadded.
B'	Thessalonians.	The wrath of God revealed from heaven against unrighteousness.
A	Thessalonians.	The truth replaced by the lie, by God: man's heart judicially hardened.

Notice "Christ" in the centre, "the lie" at the two extremities; the further from Him, who comes as the Way and the Truth and the Life, the nearer to "the lie."

Does it not appear that the change of God's truth into a lie by man, and God's righteous retributive act in sending it back to man, that he may believe it, is to be regarded as a whole dispensation which was cut in twain by God's grace in making the covenant with Abraham and all that depends therefrom, because *he* believed *the truth*, and his faith was counted to him for righteousness?

If we are to take this view, we naturally look to the length of that portion of it that has become history as at least *some* guide as to the length of that portion of it that is yet future. When we do so we are somewhat startled in noticing that this development occupied several centuries; for in what Romans 1 sets before us in regard thereto in a few verses we notice references to the revolt at Babel, to the wickedness of the Cities of the Plain, and to what is now euphemistically called "the syncretic religion of Egypt." In the last-named, as the well-known picture of *the Great Assize*, taken from *the Book of the Dead*, demonstrates, the whole judgment of God is turned into caricature, for Egypt made the Woman, her Child, and the Serpent into a trinity-in-unity, at once a lie and a caricature. Re-incarnation was taught, evil spirits were invoked, and the priesthood were instructed to abstain from wine, meats, and marriage. (Cp. 1 Timothy 4). The serpent was the supreme object of worship, and, as the mummies now on view at the British Museum prove, there could be no thought of resurrection in those who could so carefully prepare corpses to be once more tenanted by the souls that had sinned in them in the time when they were living bodies. The serpent, who began by saying, "Ye shall not surely die," had reached the length when he could represent himself as Creator—so had he worked upon the evil heart of man. His original lie had assumed at once a blacker character and a wider scope.

At last there came judgment upon all the gods of Egypt. The Divine wrath fell upon Pharaoh, his land, and his people. Pharaoh first hardened his own heart, then God judicially hardened it for him till the wrath was completed in his death.

Thus the dispensation of the *Pseudos* and that of God's mercy to Abraham overlapped one another during some four centuries, and then the former was broken, awaiting the development of God's purposes in the assemblies of His people. When they are accomplished, we arrive at the point when we may expect Satan will be allowed to take up his scheme again, in order that the evil may be brought to a head and dealt with accordingly.

But there was something special on which God placed a restraint. It was the building of the great city of Babel, or Babylon. There was a descent of the Godhead, and "they left off to build the city," and the families of the earth were scattered.

* Reprinted from Vol. I. No. 1.

From that day to this it has been the aim of unregenerate man, whether openly expressed or hidden in his deceitful heart, to establish a brotherhood of the human race in universal peace, to live in a paradisical city, and to compass death without any atonement for sin or any thought of God whatever.

The truth of God amongst the saints serves to keep conscience alive just now in the surrounding world; yet there are not wanting signs of a doctrine that the whole aim of the Church is to "do good" to the world, to improve our cities, and to establish a sort of Christian Socialism. The newspapers speak to-day of a coming millennium (a Christless one), disarmament of the nations, reunion of Churches, and innumerable *international* projects and compacts, the very spirit of nationalism dying out in favour of commercial considerations, kings and emperors having, moreover, now to reckon with socialist armies in place of the professional warriors of twenty-five years ago.

Here, then, once more we see signs of a dispensational change. Something has to be done with the Christless churches about us, and the world finds a place for them. Granted the truth of God is no longer wanted; well, it was turned into the lie before, and the thing which hath been it is that which shall be, and it can be done again. The *form* of the truth may differ, but the *spiritual act* is identical, changing the truth of God into the lie.

But, more than that. Is it not the *whole* of God's truth that must now be turned into a lie? It will not be sufficient to bring forward the *réchauffé* of Egyptian theosophy with which the name of H. P. Blavatsky was associated. Must there not be a revival of apostate *Israel*. God preserved a nucleus of the ten tribes (cut off for their idolatry) in the days of Rehoboam, of Asa, of Jehoshaphat, of Joash, of Hezekiah, and of Josiah, and throughout the period of the Acts (2 Chron. 11. 16, 15. 9, 19. 8, 23. 2, 30 and 31, 35. 16-19; Acts 2. 5, 26. 7), but the great bulk of them, that is the tribes, *as* tribes, were absolutely divorced (Deut. 29. 18-21; Jeremiah 3. 8), though no bill of divorcement was given to Judah (Isaiah 50. 1).

And there will be a false Messiah in Jerusalem, and a perverted Christianity all over the earth—anti-God, anti-Christ, and anti-Spirit—as portrayed in Rev. 13. Stupendous indeed the last form of "the lie," the *Pseudos!*

This change of the truth into the lie is exactly what a survey of our symmetrical synopsis would lead us to expect. Dear Christian brother or sister, you who may read these lines, remember one thing, if there be *any part* of God's truth that you refuse to believe, *you may render yourself liable to believe just that portion of Satan's lie that he has set up as the counterfoil to that specific part.*

If the rapture of 1 Thessalonians 4 and 5. be indeed near, as many of us believe, this gradual change, the dispensation of the *Pseudos* overlapping that of the truth, is what we must look for. For, as the dispensations of the *Pseudos* and the truth overlapped when Israel was in Egypt, so we may expect, as the counterpart, that the dispensations of the truth and the *Pseudos* may again overlap.

True, such things are but tendencies at present; but tendencies are spiritual germs that grow up into plants when the time comes that the God of Providence so permits

We may remark that the time of the duration of the delusion need not necessarily extend over centuries. We only say that sufficient time should be allowed in the mind of the student, not only for the building of the gorgeous mercantile city described in the Apocalypse, but remembering the long-suffering and mercy of God, time must be allowed for the iniquity of those concerned in the mischief to come to the full.*

There is another city mentioned in the Apocalypse, a city to which the father of the faithful looked, and that city is described in the Book in terms which bear distinct evidence of an intentional contrast with "Great Babylon." That city is "the heavenly Jerusalem."

Does it not appear, then, that the great hour of temptation, the *Peirasmos* of the Apocalypse, will be one in which man is to be tempted away from following the Lamb, giving up faith for sight—a gorgeous *earthly* city being built up on the banks of the Euphrates, the extreme boundary of the land covenanted to Abraham?

But perhaps the reader may put the question, Of what importance is this to *us*? Why should we be asked to consider if any lengthened period is to follow the rapture of those "in Christ," when the Lord shall have come according to promise in 1 Thess. 4 and 5?

Let us reply by putting another question: Who are the 144,000 of Revelation 14 who stand upon the heavenly Mount Zion? Is *that* of no interest? Indeed, it has been a matter involving so much controversy of late years that some Christians, watching for the Lord's coming spoken of in 1 Thessalonians 4, have given up the study of all that Paul says, beginning at Romans leading up to Thessalonians, not very consistently, and translated themselves out of Paul's Epistles altogether into the fourteenth chapter of Revelation. Well now, after the rapture of those "in Christ" men are going to believe the *Pseudos*. But cannot God raise up a special testimony for Himself amidst all that seductive evil? If so, is not that the key to the 144,000 of Rev. 14? for, "in their mouth was found no lie." May we not understand that that means, they reject the *Pseudos*, and that therefore the *Pseudos* must be fully developed in their day, and that therefore the rapture of 1 Thess. 4 must have taken place before they begin to be called, and that therefore none of us alive now can be of their number?

The 2,520 years of Gentile domination over Jerusalem have nearly run out, and the burden of her down-treading is obviously about to be lifted; but where are we told that God has no further work in Israel between that and the establishment of the Millennial Kingdom? What of the controversy of Zion in the land (Micah 6. 2; Hosea 4. 1, 12. 2; Isaiah 9. 21, 10. 12, 34. 8)? What of the Tabernacle of David (Acts 15. 14-17; Amos 9. 8-12)? What of the gracious promise of Jehovah, to be a little sanctuary to Israel while scattered among

* What is known as "the 70th week" will probably come in at or near the conclusion of the dispensation of the *Pseudos*.

the nations (Ezekiel 11. 16)? What, too, of that fatal period when the apostate tribe of Dan "shall judge his people as one of the tribes of Israel, a serpent in the way, an adder in the path," so that all Jacob must wait for the salvation of Jehovah (Gen. 49. 16-18)? Are not these things all future? Who knows what duration must be ascribed to each or all of such dispensations?

Let us not study Prophecy one-sidedly, or by the light of self-interest, lest we come to resemble the unturned cakes to which Ephraim is compared in Hosea 7. 6-8, burnt on one side, and moist on the other! Must we always be saying, "After me the Deluge"? Cannot God again deal with Israel as He did in the days of another temptation, the temptation in the wilderness? There was no Gentile supremacy then, nor was Israel in the land. Shall we limit the purposes of God, or tie the Almighty down to times and seasons?

As regards the times and seasons of the Lord's coming into the air for those "in Christ," we have no need to know them (1 Thess. 5. 1), because we are "not appointed unto wrath": but there is to be a time when the *world* will say, "Peace and Safety," a time of planting and building, marrying and giving in marriage, when sudden destruction will overtake them, and "of *that* day and hour knoweth no man." Whether the Lord tarry or not in descending for us into the air, God has reserved within His sovereign right a period between to-day and the Descent of the Son of Man to the earth, which we cannot in any way compute. In unfolding to us His gracious purposes in His prophetic Word it is comforting to think He has guarded His revelation against any abuse of the knowledge of them by an all-wise reserve, both as to the time and manner of their accomplishment. Is it not quite clear that a seductive city is going to be built up upon the banks of the Euphrates? that its luxuries will be upon a scale that we can hardly yet realize, even in spite of the advances of scientific discovery made in the Nineteenth Century? It will be the cynosure of the eyes of kings, merchants, and shipmasters, and the admiration of the whole of the human race. Every international exhibition points to this one great object of man. Let socialism, now growing apace, backed by Christless churches and "parliaments of religions," but prevent wars (in the decay of national spirit), and the Eastern Question may be settled by a national confederacy, and sealed by the building of an international capital which shall out-Paris Paris in beauty, and out-London London as a financial and commercial metropolis.

This city has not yet been built; nevertheless the principles that will thus take cognate form are even now in existence among the cities of the nations. Look at London, Paris, Vienna, Brussels, Berlin, New York, Chicago! Are they not all so many efforts in that direction? Thus the present position of Babylon is that described in Revelation 17 as "sitting upon many waters"; but while the mind of man rushes with the march of events towards the centralization of all of it in the proper home of apostasy in the Land of Shinar, he will be unconsciously fulfilling the purposes of God, that the whole luxury of the civilized world may be brought to a focus, and destroyed at one blow, the fire suddenly devouring the whole of it together, as described in the following chapter, *i.e.*, Revelation 18.

It is the desire to remove the curse, without the Atonement, and to get back Paradise while yet in sinful bodies that lies behind all the idolatry of man and all the bloodshed that he has committed. And naturally so; man was *made* to inhabit Paradise. *Well* Satan knows it. It is *that* which is the greatest temptation he can offer. The Church of Rome was only *part* of the scheme; the whole conglomeration of apostate churches can be but *part* of the scheme. Their office is to control the conscience—a mere means to an end. None of these things touch the *root* of the evil, the secret springs of the heart of man. Satan has not changed his methods. No; there was a *restraint* placed in Nimrod's day, but the principles of Babylon are developing *now*, fast coming to a head, and the whole unsaved world is ready to-day to worship Satan if he will but give them universal peace, brotherhood, and an impregnable commercial city, unsurpassed in beauty and luxury, central as to its situation, and crowned by enormous wealth.

Not that there are not other sides to the Pseudos. It is a vast subject. The city is but the external form, but it is that which is most easily comprehended; it is the outline of the whole, and, since we recognize the principles of that city in the cities of the nations of the twentieth century, we are on our guard.

Religious movements in particular require to be watched, as they are mostly peculiarly subtle nowadays, and it is in respect of them that Satan can put the saints to the test. It is only by the most implicit belief of God's written Word that the many delusions of ecclesiastical systems starting up around us can be discerned in these days, and we are all first inclined to support some pet system of our own, instead of judging our own by the Word of God. We must watch them lest the conscience go astray.

The Church of Rome made a convenience of the world; but now the world will make a convenience of the Churches, perverting the conscience once more. The conscience perverted finally gives glory to Satan.

Babylon is called in Isaiah, "the lady of kingdoms." When the Lord saw the kingdoms of this world, the glory of them was scattered; but in Babylon the glory of them will be concentrated and beheld with the natural eye. The Lord Jesus resisted the temptation; but what will it be when the adversary makes the same offer to fallen man, "All the kingdoms of this world, and the glory of them will I give thee, if thou wilt fall down and worship me?"

To sum up. The principles of the Pseudos are threefold, as embodied in Babel (or Babylon), Sodom and Egypt (Rom. 1). They were interrupted when Abraham believed the truth. They are to come back (Rev. 17, 18, and 11. 8), and man will worship Satan for restoring them (Rev. 13. 4). "War impossible! Peace and Safety!" What delusion!

The Restoration and Conversion of Israel.

By Rev. Geo. A. B. CHAMBERLAIN, M.A.
Vicar of Hook, Yorks.

(*Continued from page* 114).

The last fourteen chapters (35-48) of Ezekiel contain such clear and concise prophecies concerning the restoration, conflicts, conversion, and establishment of Israel in their own land, on their own soil, that, were there no other testimony in the Word (and we have produced abundance), we venture to assert that no one, except by the most flagrant system of spiritualization, could deny that such restoration either had taken place, or must be relegated to the future. And that it is to the future we must look for the fulfilment is certain, for not only have such events as are foretold never yet happened, but with respect to certain of them, and therefore by contextual reading applicable to all, we are told it will be "after many days." "in the latter years," "in the latter days" (38. 8, 16); expressions which point to the future not only in the prophet's day, but as regards our own times.

The summary of the fourteen chapters referred to is briefly thus:—

Chap. 35. Judgments on enemies as represented by Seir.

Chap. 36. Prophecies unto the mountains of Israel with promise of restoration (*vv.* 9-12).

Chap. 37. The vision of the valley of dry bones with emphatic promise of resurrection literal or spiritual, or both, and restoration (*vv.* 12-14); and the object lesson of the two sticks united in one, teaching that the two houses of Judah and Israel shall be one, which has not been so since the disruption in the reign of Rehoboam.

Chaps. 38 and 39. Invasion of the land and assault upon Israel by certain Gentile enemies, and the punishment God inflicts upon them.

Chaps. 40-48. A full and careful prophetical description of the wondrous Temple which shall be erected in the land of restored Israel, with its appointments, ordinances, and sacrifices.

Before going further there is one word used again and again by the prophet which is well worthy of our notice. It is the word "land" in our versions, a translation of two words in the Hebrew; *eretz*, the more common word used so frequently throughout the Bible, and many times by Ezekiel himself. But some twenty-six times he uses the word *adamah*, which means the soil, the very ground itself, emphasizing the fact that it is that particular portion of territory to which the people will be restored and which they will enjoy.

It would be quite outside the scope of these papers to dwell in detail on each of the concluding chapters of the book, much as we should desire it. But to chaps. 38 and 39 we would call particular attention for they give us certain details, at which we have already seen other prophets hint, namely, who the marauding hosts are, who under the leadership of Antichrist, shall invade and molest the chosen people.

Chap. 38 begins thus:—"And the word of the Lord came unto me, saying, Son of man set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal" (*vv.* 1-3).

Now allied with Gog are certain others, "Persia, Ethiopia and Libya, Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee" (*vv.* 5, 6).

These all conspire to go up and destroy Palestine; "I will go up to the land of unwalled villages. I will go to them that are at rest and dwell safely, all of them dwelling without walls having neither bars nor gates, to take a spoil and to take a prey" (*vv.* 11, 12).

But there is a decided protest made by certain others named in *v.* 13, "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" This protest certainly implies "not with our consent."

Now the question before us is are we able to identify the peoples mentioned in this chapter, and the answer to that question is, we assuredly can. For the following geographical explanations I am much indebted, as also for many other suggestions in these articles to an exhaustive work on the same subject by my dear father in the year 1860.* In that work he devotes a whole chapter of some forty-six large closely printed pages to the discussion of the locality and genealogy of the peoples mentioned in these two chapters. Of course, it would be impossible to put before our readers all the details given, the barest epitome must suffice.

In the Hebrew, *v.* 2 reads, "Gog, the land of Magog, prince Rosh and Tubal and Meshech." Gog is the name given to the leader of the confederacy. Is Gog the Antichrist? This name occurs only here, in chap. 39, and 1 Chron. 5. 4. Rosh in A.V. is translated "chief" or head, in accordance with many other passages in which *Rosh* is rendered "head," but the R.V., following the Sept., Vulgate, Aquila, and Jerome, take it as a proper name, "prince of Rosh." If Rosh be taken as a proper name, it may point to the Rossi or Russia, but we need not insist on this in order to establish the identity, as we shall soon see when speaking of Meshech and Tubal.

Referring back to Gen. 10. 2-5, we find that some of the names mentioned in Ezekiel are included in the descendants of Japheth, and "by these were the *isles of the Gentiles* divided in their lands; every one after his tongue, after their families, in their nations (*v.* 5).

* "Notes on the Restoration and Conversion of Israel," by Walter Chamberlain, M.A., vicar of St. John's, Bolton, Lancashire. London; Wertheim & Macintosh.

Now, roughly speaking, Japheth's descendants inhabited Europe, Shem's Asia Minor, Ham's Africa. So Gomer, Magog, Tubal, Meshech, Togarmah, Javan, Tarshish all belong to Europe.

MAGOG. "The country of Magog is placed by ancient authority on E. and N.E. of the Black Sea; and therefore comprehends a territory now forming part of the Russian Empire."

MESHECH AND TUBAL. "The name Meshech is translated by the Sept. Mesoch, and from this word the people called Moschi derived their Greek name. The Moschi were, therefore, descendants of Meshech, and inhabited the country round the Moschic mountains lying at the eastern part of the Black Sea." . . . "Such were the first settlements of Magog, Meshech and Tubal, but their descendants penetrated into the wilds of Scythia, and peopled the dreary regions of the north for Meshech and Tubal are expressions in Ezekiel for that vast country."

GOMER. Originally Gomer and his three sons occupied at first the land of Asia Minor, but the sons of Gomer soon extended themselves beyond their original settlements, and now embrace three of the most numerous and civilized peoples of modern Europe, English, French and Germans. It may be that from the expression, "Gomer and all his bands" (*v.* 6), we are particularly to understand united Germany. [N.B. Is not the German the Gomer-man?]

TOGARMAH. The Jews maintain that in Ezekiel Togarmah stands for the Turk, so may we take Togarmah here as representing the Turcoman hordes of Central Asia in the immediate eastern quarters of Russia, in the sides of the north.

PERSIA, ETHIOPIA AND LIBYA. Read for these as in the original, *Paras*, *Cush*, and *Phut*.

PARAS. Little need be said. We take him to be Persia (see Dan. 8. 20). "The ram which thou sawest having two horns are the kings of Media and Persia" (Heb. *Paras* cp. 10. 13; 11. 2).

CUSH AND PHUT. Both sons of Ham (Gen. 10. 6). Cush here is Africa, though there is also an Arabian Cush. Josephus asserts that the Cushites passed over the Red Sea and settled in Ethiopia (*Ant.* I. vi. 2).

PHUT inhabited that part of Africa from which the whole country took its name. "Phut is the same as Libya, North Africa, West of Egypt, the Tripoli, Tunis and Algiers of our times."

Such will be the confederacy against "my people Israel" in the "latter days." But there are certain others who protest, and would oppose them. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof" (*v.* 13).

SHEBA may be taken as the Arabian Cushites. Sheba and Dedan were the sons of Raamah, the son of Cush, but mentioned in Holy Writ in connection with Arabia (Jer. 25. 23, 24). The Queen of Sheba was the "Queen of the South," that is, Queen of Yemen or right hand. The Jews reckoned their cardinal points when looking eastward; therefore the right hand would be the south. And connected with Sheba is also

DEDAN, the name of a city in Southern Arabia, which may be regarded as the Aden of modern times, at the entrance to the Red Sea.

TARSHISH is mentioned some twenty-one times in Holy Writ, and we know that there were certain places called by this name, three we are sure of, namely, Tarshish is Cilicia (the Tarsus of St. Paul's day); Tarshish in Spain (Tartessus, where the prophet Jonah essayed to flee to), and Tarshish in the Eastern Sea.

According to Gen. 10. 4, Tarshish was a son of Javan, the son of Japheth, whose descendants occupied Europe, and Tarshish may therefore be taken as a distinctly European power. It is also mentioned in Psa. 72. 10, and Isa. 60. 9, as among the "isles," and therefore, again, European. It is spoken of as a mercantile and maritime people by Isaiah (60. 9) and Ezekiel (27. 25). Having merchant ships (Psa. 48. 7; Isa. 2. 16). Tarshish is not only mercantile, but also manufacturing (Jer. 10. 9; Ezek. 27. 12-25).

The writer of the work already referred to carefully traces the passages and meanings given to Tarshish in the Bible, and shows that whereas it is the name of an actual place, it is also used in a typical sense, signifying a maritime, mercantile, colonizing, manufacturing, warlike people in these last days, among the sons of Japheth, *i.e.*, within the limits of Europe. And in another shorter work on prophetical subjects he sums up his arguments in the larger book as follows:—"Putting all together. Ezekiel requires us to find in Europe among the isles of the Gentiles, in these latter times, a mercantile, colonizing, manufacturing, warlike power, such as Tyre, a great world's mart, commanding the trade of East and West; but especially the trade of the Eastern Seas. That power, like Gog's confederates, must be now before the world; and there is but one power that can answer such a description. It is England."

Thus we have depicted in this prophecy of Ezekiel the great future struggle which will take place in the Holy Land, and specially around the city of Jerusalem. We have focussed our attention on those hostile alien adversaries of Israel, because at the present time when the principal belligerents are on the stage of the world, engaged in a desperate encounter for world-wide supremacy, such a careful survey is of intense importance and interest. England, Germany, and Russia will once more be in conflict, Russia and Germany seeking to conquer and overthrow the peaceable dwellers in "the land of unwalled villages," England with her Allies uttering at least a strong protest against the act of vandalism. All this, of course, if the interpretation here set forth be correct. But this is true as regards those peoples whose geography and topography, however briefly, has been established. With regard to Tarshish, it must be left a somewhat open question, but even in this case so closely do the various descriptions fit our own beloved land, that we are inclined to ask to what great power can they refer if not to England?

(*To be continued*).

A New Synopsis.

By James Christopher Smith.

JUDGES.

Joshua is a sequel to the Pentateuch, and the book of Judges prepares for the books of the Kings. Thus these two books form a transition between the Mosaic Law and the Davidic Kingdom.

The book of Judges is mostly sad reading. It is a record of ever recurring disobedience on the part of Israel and the bondage, confusion and trouble following thereon.

At the same time God's faithfulness is very evident. Though He punishes His people He does not forsake them. He keeps covenant, in spite of the failure of Israel. He raises up deliverers or saviours in the time of their distress. Thus this book, in a very special way, shows

Man's Failure
and
God's Faithfulness.

In historical sequence the book covers a period of about 330 years, that is, from the death of Joshua to the death of Samson.

The observant reader will see that there is a great deal of overlapping in the events recorded, the emphasis of the moral values being the key to this.

Considering then, the *historical sequences* connected with the "Saviours" (or Judges) and the *emphasis on moral values*, we come in sight of a very simple and easily-remembered structure of the book.

This structure is threefold. We have, at the beginning, events and doings referring to *nine of the Tribes.*

Corresponding to this at the end, we have events and doings connected with *two of the Tribes.*

Then, in the centre, we have the record of the Judges whom God sent to deliver the nation, from time to time, showing a principle of *judgment* and a principle of *mercy* running in parallel lines throughout the section.

The structure accordingly may be set forth as follows:—

The First Section (1. 1—3. 4).
Events and doings connected with *Nine Tribes.*

The Second Section (3. 5—16. 31).
Events connected with the "*Saviours*" raised up by God.

The Third Section (17. 1—21. 25).
Events and doings connected with *Two Tribes.*

In these sections the points of emphasis are often repeated and easily discernible, and hence a synopsis of the book does not require to be specially extended.

The First Section (1. 1—3. 4).

The events here are associated with nine of the Tribes—Judah, Simeon, Benjamin, Joseph (meaning Ephraim), Manasseh, Zebulun, Asher, Naphtali and Dan.

Note the following events and moral values.

(1). The *success* of Judah and Simeon. Judah becomes prominent at once. Success followed his efforts and he was able to take firm hold of his portion.

The moral value here lies in the fact that *the Lord was asked.* Prayer preceded success (1. 1, 2). "The Lord was with Judah" (*v.* 19). The brotherly compact between Judah and Simeon is suggestive.

(2). The *disobedience* of all these Tribes. This is the one sad fact recorded of them all, that they did not utterly drive out the Canaanites, but dwelt among them and allowed the Canaanites to mix with and dwell with Israelites.

This want of courage, of thoroughness, of out and out obedience made Israel

a "Mixed Multitude";

and here was the root and rise of centuries of trouble, defeat and oppression. It is always so. The same thing has happened in Christendom and with the same results (1. 19-36).

(3). Then came *the Lord's remonstrance* (2. 1-5). Hence the word we often use—*Bochim.* The whole nation was made to *weep*, but their weeping did not change their stubborn hearts, though there was outward semblance of it (2. 5).

(4). Now comes out *God's overruling purpose.* The nations that were left, that Israel would not and could not drive out, became an instrument in God's hand, to prove and try and test His people (2. 20—3. 4) If evil principles and practices are allowed and acquiesced in, they will be thorns and snares to discipline and prove us!

The Second Section (3. 5—16. 31).

This section is occupied with the events and doings connected with the Judges. Here shines out God's delivering *mercy* in the midst of Israel's deliberate disobedience and consequent *misery* (2. 18). In spite of "their own doings" and "their stubborn way" (2. 19), Jehovah raised up "Saviours," by means of whom He gave them periods of rest and refreshing.

"The children of Israel again *did evil.*"
"The *Lord sold them* into the enemy's hand."
"The children of Israel *cried unto the Lord.*"
"The Lord *raised up a saviour.*"

These expressions recurring again and again tell the whole story of this Section.

The first Judge was *Othniel.* He delivered Israel from Chushan-rishathaim (3. 8-11).

The second was *Ehud.* He delivered Israel from Eglon of Moab (3. 12-30).

The third was *Shamgar.* He saved Israel from the Philistines (3. 31).

The fourth was *Deborah.* She (with Barak) delivered Israel from Jabin, King of Canaan, who reigned in Hazor (4. 1—5. 31).

The fifth was *Gideon.* He saved Israel from the Midianites (6. 1—8. 32).

The sixth was *Abimelech.* He ruled over Israel in civil war (9. 1-57).

The seventh was *Tola* (10. 1, 2).

The eighth was *Jair* (10. 3-5).

The ninth was *Jephthah*. He saved Israel from the Philistines and the Ammonites (10. 6—12. 7).

The tenth was *Ibzan* (12. 8-10).

The eleventh was *Elon* (12. 11, 12).

The twelfth was *Abdon* (12. 13-15), and

The thirteenth was *Samson*. He saved Israel from the Philistines (13. 1—16. 31).

There are many things in this period full of interest and conveying to us highly important moral values and typical teaching.

(1). *The Song of Deborah and Barak* (chap. 5). It is a highly poetic lyric of victory. It should be compared with the "Song of Moses," and with the "Song of Hannah": the former at the beginning of the *national life*, and the latter at the beginning of the *order of prophets*.

(2). *The second Remonstrance* (6. 7-10). This shows how the Lord was taking account of the disobedience of the nation in serving other gods. He knows and notes all our ways.

(3). *The fleece of Gideon* (6. 36-40). It was one of many such things in Bible history. Man putting God to proof: and God condescending to give the proof desired. Paul puts it in a crisp sentence, "The Jews require a sign." It is human nature at a low level.

(4). *The story of Jephthah's daughter* (11. 34-40). A strange pathetic incident, telling of the danger of rash vows and their consequences. Compare the vow of Herod, resulting in the martyrdom of John the Baptist.

(5). *The shearing of Samson's locks* (16. 4-20). The moral value of this incident is evident. We yield to certain propensities; we make certain alliances which are forbidden or doubtful; and suddenly we wake up to find that our strength is gone. We "shake ourselves" for the battle, but we find we cannot face the foe as aforetime. What the Philistines could not do in open conflict, the lap of Delilah did for Samson.

Let us take heed. Some sins we may *fight*, but others we must *flee* from. Paul says to the churches of Galatia, "Ye did run well: who hath hindered you?" We may be sons of God and yet quite unfit for "the *use* of the Master" in service.

(6). *The Servitudes*. The periods of Israel's servitude are not reckoned in some aspects of Bible chronology. How solemn this is. There are dark spots in our lives which God, in mercy, would leave out of reckoning; but their consequences cannot be blotted out but will show themselves to our detriment and sometimes to our disgrace.

All over this book the voices are loud and insistent, Beware: take heed to yourselves: cleave to the Lord: obey His voice.

(7). *The Spirit of the Lord*. It may be well here to note the special aspect of the operation of the Spirit of the Lord in Judges.

As in the Old Testament generally the teaching is markedly different to the final aspects of it in the New Testament. The facts here are fourfold. There are three expressions used, one of them being used twice. In the case of Othniel (3. 10) and in the case of Jephthah (11. 29) the phrase used is "The Spirit of the Lord *came upon*." In the case of Gideon (6. 34) the expression (in the Hebrew) is, "The Spirit of the Lord *clothed itself*" (speaking in the abstract) "*with* Gideon." And in the case of Samson the word is, "the Spirit of the Lord *began to move him*" (13. 25). Compare 14. 6 and 19 where we get the expression "came upon" in its intensified degree, "came *mightily* upon him."

"Came upon him."

"Began to move him."

"Clothed itself with Him."

Thus these mighty men had a strength beyond their own. The thought evidently is that the Spirit of the Lord *used* (took hold of) these men for the special deed to be done and for the moment. It was not a matter of relation to God, or position in grace so much; but rather a force for the moment against an outside foe. The Spirit of *sonship* and of *indwelling*, and of *sealing* unto a day of redemption *had not yet come*, and could not thus come, until Christ was *glorified* (after death and resurrection).

The Third Section (17. 1—21. 25).

The events and doings here related are connected with two Tribes which were already mentioned (along with other seven) in the First Section, namely, Dan and Benjamin.

(1). The first set of events is *connected with Dan* (chaps. 17 and 18). It is a sad story. It shows a deplorable state of things among the tribes, how in a short time they had become like the peoples they were intended to dispossess.

It appears that the Danites had not taken possession of their portion (at the time covering these events): and the account in chap. 17 of Micah and his mother and the nomadic Levite, prepares for the narrative in chap. 18, of how part of the Danites actually took possession of a part of the land in the extreme north.

Little need be said concerning it. It is theft and idolatry from beginning to end. Money played a large part in the affair. Micah stole money from his mother. The money was restored and part of it made into a graven image and a molten image. The wandering Levite accepted money from Micah (as well as clothes and food) to become like the man that employed him—an idolator. He is one of the *hirelings* that Christ referred to in John 10. He cared not for the sheep, and when the Danites came along he *fled* with them. It is a sad reflection that the *mother* of Micah was at the root of all this miserable business.

When the *mothers* go wrong the *nation* will soon go wrong.

The Danites (six hundred of them) who made the sudden raid on Laish here described, seem to fulfil the language of Jacob (Gen. 49. 17), and the language of Moses (Deut. 33. 22).

"Dan shall *judge* his people." This was fulfilled in Samson.

"Dan shall be a *serpent* in the way."

"Dan is a *lion's whelp*."

These two figures are certainly justified in the subtle

desire for the territory of a people that could not resist them, and in the "leap" from the south, upon the unsuspecting people of Laish in the far north. The reference to Bashan does not suggest that Dan had anything to do with Bashan, but simply to emphasize the figure of the "lion's whelp," as Bashan was the home of the lions, even as it is said of Gad (the tribe occupying that territory),

"He *dwelleth as a lioness*, and teareth the arm, yea, the crown of the head (Deut. 33. 20).

These Danites became a new centre of idolatry, sad to say, for they set up Micah's graven image and employed priests to carry on the cult of their shameful heathenism. It was the settlement of these Danites in the far north that gave a basis for the common description afterwards of the whole land, namely,

"From Dan to Beersheba."

(2). The second set of events is *connected with Benjamin* (chaps. 19 to 21).

This story is equally deplorable and reveals the condition of lawlessness prevalent in the land.

The shameful murder of the concubine of the wandering Levite by the men of Gibeah, is bad enough; but it was made worse when the whole tribe supported the men who had committed this crime.

The extraordinary expedient of the Levite in cutting up his dead concubine into twelve parts, and in sending a part to each tribe, was thoroughly effective in rousing the indignation of the whole country.

"There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day. Consider of it: take counsel; and speak" (19. 30).

And speak they did, and acted promptly. Benjamin was charged with the crime and, as they refused to give up the murderers, the tribe was challenged to battle.

Battle after battle followed. The whole nation suffered, specially the leading tribe of Judah, and thus it was roused to some *sense of righteousness*. At last Gibeah was captured and Benjamin was subdued, almost exterminated (20. 46).

The expedient of catching dancing women at Shiloh, on the part of the remnant of the Benjaminites to prevent the tribe dying out, served its purpose unto that end; but what a glimpse it gives of the corrupt condition of the people when, *at Shiloh itself*, the *dances of women* were associated with the annual "feast of the Lord"!

Alas! what is man (and specially religious man) that God should be mindful of him?

Similar senseless, vain, idolatrous things are happening in Christendom, and Christendom is nearing a doom similar to that which befell Israel.

"Thou also shalt be cut off" (Rom. 11. 22). The parallel between the history of Israel and the history of Christendom requires to be carefully studied. The likeness is startling.

The words of the last verse of the book of Judges, which occur there for the fourth time, tell in a vivid sentence, the condition of the nation. The Law of God was set aside and every man was a law unto himself.

"There was no king in Israel." If there had been, would things have been better? Were they better when they had a king? But these two expressions go deeper. They declare there was no *law* (for God's law was disobeyed); and no *order* (for God's order was ignored). Deeper still: these words are *prophetic*. They point to the real remedy—God's *anointed King*, "risen from the dead, of the seed of David." When He comes in glory, He will be LAW, and He will be ORDER in Himself, and compel obedience thereto by His mighty power. The Lord hasten that day!

Where are the Ten Tribes?

BY THE LATE REV. A. A. ISAACS, M.A.
OF LEICESTER.

THERE are few inquiries which have excited greater interest or more often tried the ingenuity of students of Jewish history, more than that with which this article is headed.

It has been assumed that the tribes which constituted the Kingdom of Israel have been lost, their locality unknown, and their individuality, for a time at least, absorbed in the nations among whom their lot has been cast. This conclusion has furnished the ground work of a number of hypotheses.

Tribes and peoples inhabiting the most remote parts of the world, speaking diverse languages, varying in their habits, character and complexion, have all severally been placed under contribution in order to solve the difficulty, and so reveal the unknown. Unmindful of that unison which exists between the languages of the world, which points to their common origin, it has been inferred over and over again, that because there is a similarity between certain words in the Hebrew and words having the same meaning in a modern language, it is an evidence that the people who respectively use them belong to the same race. Who can therefore, wonder that when opinions and circumstances have been cast in such a mould, the results have answered the desires and expectations of the enquirer! Nor can it be a matter of surprise that in the hands of such manipulators of prophecy and of history, the gipsies, the Afghans, the New Zealanders, the North American Indians, or the Nestorians have furnished indisputable proof that they are respectively the long lost tribes. Nay, a pretentious volume has been written to demonstrate that the Anglo Saxon race are alone entitled to this honour, although the Irish and the Welsh have each been found to dispute their claim.

It will be seen in the brief observations which I am about to make on this subject whether any of these claims can be allowed, or whether all of them are to be

[a] This article appeared in *The Scattered Nation*, a magazine edited by Dr. C. Schwartz, in October, 1866.

equally dismissed. In dealing with it I shall confine myself to Scripture, and endeavour to trace those leading features in the history of the tribes by which we may be able to determine the true position which the question occupies.

The captivity of the ten tribes of the Kingdom of Israel is thus referred to in 2 Kings 17..6, "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

Now we have in the book of Ezra (chap. 2) an account of the restoration of a small number of the two tribes which constituted the Kingdom of Judah, from their captivity in Babylon. These were but forty-two thousand three hundred and sixty persons. On the other hand, we have no account of any restoration, however insignificant, of the ten tribes—we have no specific statement that they ever left the places of their captivity—that they ever re-possessed the land which God gave unto them and to their fathers. And inasmuch as no satisfactory trace is to be found of them in those regions to which they had been carried as captives their existence is at once made a matter of mystery and they are called "the lost tribes."

But on what ground are the ten tribes so called? What warranty does the Scripture give for considering them as lost? I must candidly say that I see no justification for such a conclusion. I see no reason to believe that under any circumstances they would at any period remain unknown and unobserved.

And first it appears certain that they were known and recognized in the apostolic times. James addresses them as "the twelve tribes which are scattered abroad" (James 1. 1). Paul in his speech before Agrippa says, "Unto which promise our twelve tribes instantly serving God day and night, hope to come" (Acts 26. 7). And when we consider the localities from whence the devout Jews who were gathered together at Jerusalem had come (Acts 2. 9), how that they were "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," a key is thereby given to the greeting of James and the observation of Paul. To them the twelve tribes were not lost—their persons were known as well as the countries of their dispersion.

Other auxiliary arguments might be adduced, as that Anna the prophetess was of "the tribe of Aser" (Luke 2. 36), but the most important and conclusive statements belong to another period, and to circumstances of another kind.

All the tribes of Israel were assembled on the plains of Moab at the time when Moses declared to them the will and purposes of the God of their fathers. Amidst the thrilling exhortations contained in the book of Deuteronomy, the inspired voice of prophecy in plain and congenial language set forth before them their prospects, and all the events which would befall them in remote ages. It was there represented how great were the national blessings of which they would partake and how widespread was the prosperity which they would enjoy in the land of promise. But the mercies and loving kindness of their God would not have the effect of preserving them from spiritual declension. A time of national apostasy would arise, a time of idolatry by which they would be degraded to the low moral condition of the heathen by whom they were surrounded. One act of rebellion would lead to another, until the end would be put to their continuacy and sin by the crucifixion of the Lord of glory. Then would be outpoured upon them the righteous judgments of God. Scattered and dispersed among the nations of the earth, they would be persecuted and oppressed with unheard of rigour and barbarity. Against them every man's hand would be raised, and the nations among whom their lot would be cast would vie with each other in their unavailing attempts to destroy and exterminate them. From having been the most distinguished they would become the most degraded among the nations, and their name would become a synonym of reproach and abhorrence.

The language by which this is expressed is most clear and significant, "Thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee" (Deut. 28. 37). The echoes of these denunciations are caught up after the lapse of centuries, and in 1 Kings 9. 7 we find it written, "Israel shall be a proverb and a by-word among all people."

How has this been fulfilled? Let the history of Israel tell from the time when their holy city was destroyed by the Romans, and when they became outcasts and wanderers on the face of the earth. The name of the "Jew" became the term of the most bitter and contemptuous reproach. That which he bore on his countenance portrayed in his habits, and perpetuated by his peculiarities, was expressed by the single word of utter and malignant contempt, "the Jew." Professing christians vied with heathen and Mohammedan nations how they might make more bitter than wormwood this appellation. It has been one of the great vehicles by which, in every period of their subsequent history, the iron has been made to enter into their soul. And the Gentile nations have acknowledged it in the resentment which individuals show when the hated cognomen is applied to themselves. It is surprising but nevertheless universally true, that the most honoured name of "Jew" has become the very symbol of all that is degrading and of evil report.

I have observed that the prophecy of which this is the fulfilment, was addressed to the whole of the twelve tribes. I have quoted a passage (1 Kings 9. 7) to show that it was made peculiarly to apply to Israel. I would therefore assume with the fullest confidence the axiom that *those only belong to any of the twelve tribes who fall under these conditions.* The peculiar, the distinguishing reproach must belong to them—the reproach which becomes a proverb and a by-word—or the blood of Abraham does not flow through their veins. What would

the Englishman, the Welshman or the Irishman say to the observation that his national designation was the term of the most studied and overwhelming contempt? Why therefore should he clutch at the future glory connected with the promised restoration, when he is unwilling to bear the burden of the present reproach?

The conclusion, therefore, to which these statements lead us, is that the ten tribes are mingled with the two. If it be objected that the distinction and separation of which the prophecy speaks (Ezek. 37. 16, &c.) would not then be made out, I answer that in the hands of God there will be no greater difficulty in working out this feature in His purposes than in separating the tribes which formed the Kingdom of Judah. There are no means, I believe, at the present time of determining to which tribe any Jew, whatever name he may bear, belongs. The members of the two nations are promiscuously mingled together; and not until He who has scattered them far and wide gathers them again from all the nations of the world, as a shepherd does his flock, will the hated name become "a name of joy and praise, and an honour before all the nations of the earth" (Jer. 33. 9).

Sunday School Lessons.*

(SECOND SERIES)

No. XII.—DECEMBER.

THE COMING OF CHRIST.

FIRST SUNDAY.—"*What it is Not.*"

(*Read* Luke 17. 26 to end. *Learn* 2 Pet. 1. 19).

THE coming of Christ, one of the most important subjects of the Bible. The New Testament has 260 chapters, and 318 passages speaking of it. One verse in every 25. The two Epistles to the Thessalonians, every chapter (or 1 verse to every 4). The world is a dark place. Prophecy is the light. Note the parenthesis which shows "ye do well that ye take heed"—"in your hearts." Presently the day will dawn and the day-star (Rev. 22. 16) will arise, and then Prophecy will not be needed, because fulfilled.

Now note *v.* 20. "No prophecy of the Scripture comes from the prophets' own interpretation." Why? because it came from God and not from man, and therefore the Spirit of God is the alone interpreter (see John 16. 13, 14; 1 Cor. 2. 9, 10, 14). Prophecy given to interpret the future to us, not for us to interpret.

Because men *will* interpret, they say that Christ's coming means—

1. The coming of the Holy Ghost at Pentecost. But it is NOT. Because—

(*a*) It confuses two persons. "He shall glorify Me" (John 16. 14). See 14. 26 and *v.* 3.

(*b*) Acts 3. 20. All Epistles and Revelation written after Pentecost.

2. The destruction of Jerusalem. But it is NOT.

(*a*) Luke 21 speaks of it, but Matt. 24 does not. Matt. 24. 30 and 26. 64 when compared, settle the point.

(*b*) Titus cannot be "the Son of Man."

3. The progress of the Gospel. But it is NOT. Because—

(*a*) The object of the Gospel is described in Acts 15. 14.

(*b*) Luke 17. 26-29 says, "as it was in the days of Noah."

4. A spiritual presence NOW. But it is NOT. Because Acts 3. 20, 21 shows something more is meant.

5. The Death of Believers. But it is NOT. Because—

(*a*) Death is always the "enemy" (1 Cor. 15. 26).

(*b*) The words of Jesus (John 21. 21, &c.).

(*c*) 1 Cor. 15. 51, and 1 Thess. 4. 17. At least one generation free from death.

SECOND SUNDAY.—"*What it Is.*"

(*Read* Heb. 9. 19-28. *Learn* Acts 1. 11).

It is literal and personal. This is clear from THE WORDS USED—

1. APOCALYPSE. This word, used 19 times means to *unveil*, and implies the *visible* appearance. Examples: 1 Cor. 1. 7; 2 Thess. 1. 7; 1 Pet. 1. 7; 4. 13.

2. EPIPHANY (6 times). 2 Tim. 1. 10 refers to first advent, and *that* was *personal*. See also Acts 27. 20; Titus 2. 13.

3. THE PRESENCE (24 times). It marks the moment where absence ends and presence begins. Translated "coming" 22 times. Look at 1 Cor. 16. 17. The coming of Stephanas, Fortunatus, Achaicus. The coming of Titus (2 Cor. 7. 6). Paul (2 Cor. 10. 10; Phil. 2. 12).

4. This same Jesus (Acts 1. 11).

5. The Lord Himself (1 Thess. 4. 16).

6. Once . . . and the second time (Heb. 9. 28). Both literal.

7. All the ACTIONS are personal. Resurrection (1 Thess. 4. 16). To make this spiritual is to be like Hymenæus and Philetus (2 Tim. 2. 18). Judgment (Acts 17. 30, 31); and Visibility, "Shall ye see" (Matt. 26. 64); "Ye shall see Me" (John 16. 16); "Every eye shall see Him" (Rev. 1. 7); "We shall see Him" (1 John 3. 2).

THIRD SUNDAY.—"*What it is For.*"

(*Read* 2 Thess. 1. *Learn* John 14. 2, 3).

The coming of Christ may be viewed from several points of view—as it relates to the Jews, the World, and the Church (so 1 Cor. 10. 32).

1 COMING FOR HIS SAINTS. Many passages speak of Christ's coming "with" His saints. Therefore He must come "for" them before that. Hence (2 Thess.

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

2. 1) "our gathering together unto Him"; and all the passages which speak of the Lord's coming as a *hope*. Christ's coming "FOR" us is *our* hope (Titus 2. 13). Christ's coming "WITH" us is the *world's* dread. When He comes *for* us He—

1. Raises the dead in Christ.
2. Changes the living saints, and
3. Catches *both* up into the air (1 Thess. 4. 15-17).
4. Make us like Himself (1 John 3. 2; Phil. 3. 20, 21).
5. And receives us to Himself (John 14. 3); notice the pronouns. So also in Luke 21. 16-19, "ye" and "you," and *v.* 27, "they," implying the absence of "ye," and *v.* 36, again "ye." So also 1 Thess. 5. 1, 2, "ye" and "you," *v.* 3, "they," and *v.* 4, &c., "ye" again. 1 Cor. 15. 51, "we" not "they."

II. COMING WITH HIS SAINTS.

1. There is a perceptible interval, and then (Col. 3. 4) we shall "appear *with* Him in glory." So Zech. 14. 1-5; 1 Thess. 3. 13; Jude 14.

2. *This* coming is "the day of the Lord." This expression is first found in Isa. 2. 11-21; 13. 6-11.

3. It is the day of the world's judgment (Ps. 50. 3, 4; Jer. 46. 10; John 5. 22; 2 Pet. 3. 8, 10, 18). All tribes of the earth shall mourn (Matt. 24. 30; Rev. 1. 7). The day of Jacob's trouble (Jer. 30. 7).

4. It is the day when Christ shall take His great power and reign (Dan. 7. 13, 14; Rev. 11. 15).

5. Coming "FOR" is the Rising of the Morning Star for the *Church* (Rev. 22. 16). Coming "WITH" is the Rising of the Sun of Righteousness for *Israel* (Mal. 4. 2); and "the thief in the night" to the World (1 Thess. 5. 2; Luke 12. 39, 40; 2 Pet. 3. 10).

FOURTH SUNDAY.—*Learn* 2 Thess. 1. 7, 8.—*Examination.*

Signs of the Times.

RELIGIOUS SIGNS.

THE Rev. Prebendary Fox, M.A. (reported in the Bible League Quarterly, Oct., 1915), in a recent address on "Bible Criticism and the War," so clearly traces the logical sequence of disregard for the Word of God, that we insert extracts from the substance of his address for the benefit of our readers.

"The Nineteenth Century was an age of extraordinary mental activity, which outstripped the religious life of nations. Scientific research, philosophic speculation, and material prosperity vastly developed, and, too often dissociated from regard for God and His declared Will, inflated human thought as never perhaps since the days of Babel. Religious problems and religious facts were treated as a chemist analyses matter. . . . God's own revelation of Himself in the written and living Word was treated as some ancient myth—interesting but obsolete. In the name of science divines dealt with the Bible in methods wholly unscientific. . . . Men became critics of God as well as of His Word. The greater part of the Bible was discredited on the plea that what was left could be better understood without it; and the Person of Him to whom it bears continual witness was consequently dishonoured. . . . Then into this devitalized religion there was poured the profane and poisonous teaching of materialistic philosophy."

In the days of the prophet Jeremiah a similar decline took place. The Word of God was disparaged (6. 10); rejected (8. 9); despised (17. 15); and finally overturned or perverted (23. 36).

And what followed? The solemn denunciation of Jehovah in Jer. 23. 39, 40:

> "I, even I, will utterly forget you, forsake you, and bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten."

If we think we see this judgment falling to-day upon another nation, yet it behoves him that thinketh he standeth to take heed lest he fall (1 Cor. 10. 12), and this will be best done by taking heed to the "more sure word of prophecy" (2 Pet. 1. 19).

JEWISH SIGNS.

We note with pleasure a growing interest among Jews in the Old Testament and a recognition by them of the fact that these Scriptures offer a field of research specifically their own. The *Jewish Chronicle* (Oct. 8), calls attention with pride to the articles which have been appearing in the *Expository Times* on Bible Difficulties, from the pen of Dr. Daiches, the learned Rabbi. It congratulates him upon solving the difficulty of the well-known crux in Amos "*without the aid of the critical knife.*" This side-cut at the "Higher Criticism" is very hopeful.

The *Jewish Chronicle* says:—

"This passage in Amos has previously been tackled in two ways. The older consists in assuming that Amos asks the nobles of Jerusalem and Samaria to consider whether any city that they know, *e.g.*, Kalneh, Hamath and Gath, is more prosperous than their own cities. By this comparison the Prophet would seek to suggest 'your prosperity is so great and still you have no fear of God.' The objection to this explanation is that the Kingdoms chosen are not particularly important or striking examples of material prosperity. . . . The alternative interpretation is, 'If these great states have succumbed, you, too, are bound to fall.' But to get this sense much emendation is necessary."

Dr. Daiches offers the following solution: "The Prophet tells the nobles of Zion and Samaria that in Kalneh, Hamath the Great, and Gath of the Philistines, they will not find *greater nobles* than they are. . . . Therefore the phrase 'the nobles of these Kingdoms' is parallel to 'those who are at rest on Zion and secure in the Mountain of Samaria.'"

On turning up the notes in the *Companion Bible* under this passage (Amos 6. 2), we find that the Editor has forestalled the learned Rabbi, and, in an unassuming but definite way, given the same explanation.

OUTLINE BIBLE READINGS

BY DR. BULLINGER.

THE BELIEVER'S DEATH.

"Dead with Christ," Rom. 6. 8, therefore

1. Dead to self. Gal. 5. 24.
2. Dead to sin. Rom. 6. 2, 11.
3. Dead to the law. Rom. 7. 4.
4. Dead to the world. Gal. 6. 14.
5. Dead to religion. Col. 2. 20.

Editor's Table.

In place of a sermon by the late Dr. Bullinger, we print this month a very valuable article from the first number of the magazine, an article which he intended reprinting, and had prepared for that purpose.

We are glad to have an increase in the *Things to Come* Publishing Fund, and thank those readers who have responded to our appeal last month, but we still need the aid of more of our supporters if the continuance of the magazine is to be assured.

Before the issue of our December No. a decision must be arrived at. This will depend upon the further support we can rely on from our friends. As we go to press about the middle of the month, there will be only an interval of a fortnight for our readers to make known their intentions after this number comes into their hands. We must not forget to express our thanks not only for the gifts which are acknowledged on this page, but also for the kind letters of appreciation by which they were in many cases accompanied.

We regret that Mr. C. H. Welch was unable to send in his usual bi-monthly "Dispensational Exposition" in October, but we are glad to say we have one in hand for next month.

Our readers will have noticed the announcement of his Correspondence Courses in Bible Study, advertised on the last page of the cover.

Course A is ready, and consists of seven papers, two on Inspiration, two on some of the commoner figures of speech, one on Eastern Sidelights, showing how Oriental customs explain many difficult passages, one on the Geography and Natural History of the Bible and the seventh on the Significance of Number. These papers are followed by questions, and the student who searches out the answers will gain a very profitable and instructive knowledge, which will make him a workman that needs not be ashamed when he deals with the Word of Truth. Useful for the private student, this course will be especially valuable to Sunday School teachers, and those who are engaged in ministering the Word of Life to others.

This is to be followed by Course B, on Principles of Interpretation, and other courses of an expository nature. We warmly commend the scheme.

In the Review last month on page 120 of THE IMPORTANCE OF ACCURACY IN THE STUDY OF HOLY SCRIPTURE, the price was wrongly stated as sixpence. It was correctly given as threepence in the advertisement on p. 2 of the cover.

HOW TO ENJOY THE BIBLE is one of the most widely read of Dr. Bullinger's works, and a further edition will soon be called for. We are anxious that this should be as free from typographical and other errors as possible, and to this end we invite any of our readers who have studied the book, and observed any misprints in it, to assist us in our endeavour by kindly sending us particulars of any such errors, a service which we shall sincerely appreciate.

REVIEW.

THE DIVINE NAMES AND TITLES, by E. W. Bullinger, D.D. One Shilling or 25 cents. (Miss Elizabeth Dodson, "Bremgarten," North End Road, Hampstead, London).

This useful pamphlet contains the principal Divine Names with their signification, usage and occurrences. Neither the A.V. nor the R.V. have adopted a uniform rendering for the several titles of God in the Original. Consequently much of the significance of their usage is lost to the ordinary reader. The endeavour of the writer of this pamphlet is to furnish such information as shall enable any person so to mark his Bible as to be in as good a position to understand and study the significance and employment of the several Divine Names as the scholar using the Original.

In view of the fact that every name used for the Divine Being has its own special meaning, and that the particular name used in any given case is often a key to the spirit of the context, this subject is one which the Bible student cannot afford to overlook.

There is a mass of information compressed into a small space in this booklet, and in addition to the many points fully worked out, there are numerous helpful suggestions carried sufficiently far to start the student on their consideration and to indicate the line of thought that he may profitably follow up.

The surface reader who has only a mechanical interest in the Scriptures will find nothing to tickle his palate in the contents of the book, but the reader who seeks to be one "that heareth the word and understandeth it," will find in it foundation stones which, once carefully laid, will facilitate the erection of that superstructure of truth and beauty which will increase his admiration for and faith in the sacred revelation.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)	£	s.	d.
Anonymous	10	0	0
D. S. (Scotland)	5	0	0
R. B. W. (France)	5	0	0
A. M. (Cheshire)	2	0	0
W. M. C. (Leicestershire)	1	1	0
J. S. (Gloucestershire)	1	1	0
S. V. (Sussex)	1	1	0
F. W. W. (London)	1	1	0
E. H. T. (Kent)	0	10	0
A. B. (Kent)	0	10	0
R. B. B. (Scotland)	0	10	0
G. K. and friends (Glasgow)	0	10	0
F. C. (London, N.)	0	8	0
W. C. Junr., (Glasgow)...	0	5	0
Anon (Brighton)	0	2	6
Mr. G. (Worthing)	0	2	0
A friend (Kent)	0	1	0
(*Late Editor's Publishing Fund.*)			
R. D. (Cornwall)	0	15	9
E. H. T. (Kent)	0	10	0
(*Breton Evangelical Mission.*)			
J. S. (Gloucestershire)	1	1	0
E. H. T. (Kent)	0	10	0

THINGS TO COME.

No. 258. DECEMBER, 1915 Vol. XXI. No. 12.

"Dan shall judge his People."*

Gen. 49. 16.

THE more, through God's infinite grace and mercy, we are enabled to learn what Christ has done for us, the more we must realize that the Christian should have no boast save in the cross of Christ. If we are in Him, we have crucified the flesh, and the world is dead to us, even as we are dead to the world.

The world, both Jew and Gentile, murdered "that Just One"—Israelites and Goyim are alike guilty before God; every mouth is closed; and in His presence shall no flesh glory. Little can it matter to the object of such wondrous love as God has displayed in that while we were yet sinners Christ died for the ungodly, whether the origin of that flesh which in faith-obedience to God, he reckons dead, be from a Semitic stock, or, as he was taught to believe in his boyhood, derived from that Caucasian family of races which descended entirely from Noah's son, Japhet.

If, however, any who may read these columns should, in view of the puzzling pressure that has been brought to bear upon the professing church for the last quarter of a century to induce it to believe that a totally uncircumcised portion of the tribes of Dan, Ephraim, and Manasseh is to be found within the confines of that empire where the sun never sets, and of that vast northern continent whose shores are washed by two great oceans; if any such should be inclined to think the evidence satisfactory as to the Hebrew origin of the Anglo-Saxon race (either now or at any future date), it must be at least desirable that he should know certain humbling facts as to the behaviour of those tribes in the past, and what God shows us as to their relations to Him in the latter days.

If the presentation of these considerations should lead to self-effacement and praise to God for the riches of His grace and the depth of His wisdom, to the honour of His holy name, our object in writing will have been met.

Gen. 49, Rev. 7, the Prophecy of Hosea, and the Books of Chronicles are the leading keys to this mysterious subject. Much might be said about Jezreel, and the day when Judah and Israel will appoint themselves one head (Hos. 1. 11), and about one called in Eze. 21. 25-27 (R.V.) "the deadly-wounded wicked one, the prince of Israel," and even then there would be more behind; but space is limited, and our desire is to concentrate attention upon the peculiar apostasy of the tribe of Dan.

In thus endeavouring to insulate the subject of our title it will, however, be impossible to avoid *some* reference to the principal partners in the guilt of Dan, viz., Ephraim and Manasseh.

From 2 Chron. 11. 16, 17, 15. 3-15, 30, and 19. 8, 23. 2, 31 and 35. 6-9, and from Acts 2. 5-11 and 26. 6, 7, and from the Epistle of James, is it not clear that the term "Jews" applies to all the *dodecaphulon*, or "twelve-tribed people," and that from the days of Rehoboam down to the destruction of the temple by Titus there were "devout men" of all the tribes over whom David reigned, observing the token of the Covenant, and keeping the Feasts of Jehovah at Jerusalem?

God could raise up seed to Ephraim, or to Zebulon, or to Naphtali out of the stones—if He pleased to exercise His creative power in miracle; or, that not being necessary, the God of Providence could save "seed alive" (cp. Gen. 7. 1-5) to ten tribes with merely twenty souls. But as a matter of fact great multitudes out of the kingdom of Israel, or Ephraim, came into the land to dwell, and worship at Jerusalem.

Nevertheless *as tribes* they were definitely cut off, not only *Lo-Ammi*, "not my people," but *Lo-Ruhamah*, "I will no more have mercy," and will have to await the conclusion of the whole matter at the Great Day of *Jezreel*. (Hos. 1. 1 to 2. 1). Such things were never said to Judah, and Judah was a wife put away, but not divorced altogether, like the sister kingdom. (Isa. 50. 1, Jer. 3. 8). That there will be another marriage, the twelve tribes being all included, the Scriptures plainly declare; but of one thing we may be quite sure, any absence of circumcision could but mean abandonment of Jewish national privileges.

To our theme.

In Rev. 7 is a prophecy which has reference to a special call to blessing in the last days, of 12,000 persons from each of twelve tribes of Israel. Levi is reckoned as a tribe; for it relates to a time when, as now, the Levitical office is suspended; Dan is most ominously omitted from this blessing altogether; and though Manasseh shares the blessing, and 12,000 are called from that tribe, the same blessing is not formally given to Ephraim, so that Ephraim's name is also omitted from the list, and Joseph's inserted in place of it.

In the blessing of Jacob of the tribes of Israel, which specially relates to the same epoch, viz., "the latter days," the position of Dan, Ephraim, and Manasseh *as tribes* is worse still. For the names of *both* Ephraim and Manasseh are here omitted, that of Joseph being substituted for the *pair*, and Joseph is the name of no tribe of the *Land*; while Dan's name is not merely *omitted* in reference to blessing, but, alas! *inserted* as the one great cause of hindrance to the blessing.

The following is what Jacob had to say of Dan:

* This article appeared in Vol. 1., July, 1894.

" Dan shall judge his people
As one of the tribes of Israel.
Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward."

Does not the patriarch then pause in his discourse, and, identifying himself with the nation, interjaculate words of comfort indicating *how* the missing tribe necessary to the national unity will be recovered, *i.e.*, no hope but in the Lord? "I have waited for thy salvation, O Lord" (Gen. 49. 16-18)!

But in order to get some notion as to the profound secret underlying these words, it will be necessary to consider the career of the tribe of Dan as given to us in Scripture.

Dan himself had a bad beginning. He was the first of the slave-offspring born to Jacob.

In naming the first four sons, Reuben, Simeon, Levi, and Judah, their mother spoke of the goodness shown her by "Jehovah"—the name indicative of responsibility remembered. Rachel, however, was the first of the two sisters to forget that responsibility, and having repeated, with less excuse, the error of Sarah in giving her handmaid to her husband, when Dan was born, she wrongly interprets the Lord's ways, and omits to speak of Him by His name of "Jehovah" altogether. She said that God had judged her, heard her voice, and given her a son, wherefore she called his name Dan, which means "judging" (Gen. 30. 1-6).

Jacob shows how God in His providence overruled this misnomer. It was *Dan* that would judge—would judge his people as one of the tribes of Israel. So far as to Dan personally. What of the career of the *tribe* of Dan?

When we turn to Joshua and Judges, we notice this tribe made a worse beginning than any other of the tribes of Israel.

Like Ephraim, they were not satisfied with the extent of the inheritance that had been allotted to them by Moses; but, dividing their strength, they sought out a place called Laish or Leshem, far from Shiloh, and far from the region of the Philistines and Amorites, whom they were expected to drive out of the land, and where they came upon a comparatively harmless set of people. Further, whereas the other eleven tribes failed to drive out the inhabitants, at all events the inhabitants did not drive away any one of the *eleven*. *Dan's* position, then, was singular, for we read that the Amorites managed to drive the Danites up into the hills.

The consequences of this we all know. Ekron and Gath waxed powerful, and to the former the ark of God was carried, the strength of Jehovah having been previously delivered into the hands of the enemy (prophetical of the deliverance of our Lord and Saviour by Judas to His enemies), while from the latter appeared the great monster who met the son of Jesse in conflict. Indeed, Samson's, Eli's, Saul's, and David's lives show us four instances of the trouble the Philistines gave the nation, having their origin in Dan's dissatisfaction with the bounty of the Lord God of Israel. Dan and Ephraim, of the tribes, had been guilty of this low estimate of the alone gracious gift of God.

Grace despised is never long in bearing evil fruit. A man of Mount Ephraim, not satisfied with the proximity of the House of God and the presence of Jehovah at Shiloh, and utterly forgetful of all the Lord's goodness and of His righteous laws, for the silliest of reasons had made a toy tabernacle, and coming across a half-starved Levite, went through the farce of ordaining him a priest; as the nearest substitute he could get for a real descendant of Aaron. The Danites having sent a small deputation of five men to search out the territory, these five go to Mount Ephraim, and recognize this Levite as an old acquaintance, and they consult *his* oracle as to the success of their enterprise. This mock priest gives a response which for vagueness might be mistaken for one of the answers that in later times used to be returned to the devotees of Apollo at Claros or Delphi.

Presently the Danites come upon the unfortunate owner of the apparatus, and carry away the whole concern, including his priest—whose lordly stipend, by the way, had been twenty shillings a year, and all found. They put the priest and the imagery in the centre of the procession, to imitate the march of the tribes—ignorant of the monstrous insult to God which such a caricature conveyed—till they arrive at Laish, or Dan.

This outrageous tabernacle remained at Dan for the whole time the house of God was at Shiloh.

Thus did idolatry begin in Israel. A man of the tribe of Ephraim commences it, and the whole tribe of Dan adopts it, and continues it to the bitter end.

Thus, two of the tribes, which, in varying degree, are to be out of favour in the latter days, Dan and Ephraim, did not make a creditable beginning, having apostatized from the outset.

Now it was written in the Law (Deut. 29. 14-21) that in the event of any man or *tribe* being guilty of idolatry, there would be separation to evil by the Lord Himself.

The same portion of the book of Judges that gives us the details of the horrible apostasy of Dan, shows how God in His providence preserved a tribe that was *not* guilty of idolatry from being cut off; *i.e.*, the tribe of Benjamin (17-21). "There was no king in Israel in those days, and every man did what was right in his own eyes"—and it was invariably ludicrously *wrong*. So, while they nearly cut off the tribe of Benjamin, they never thought of the Law with regard to the tribe of Dan, the Ephraimite, and the Levite.

So far as to the past history of the tribe. It is an *unfinished* history. When God resumes His dealings with the nation, another chapter in the chronicles of Dan will have to be opened, as Rev. 7 and Gen. 49 teach us.

In the latter days Dan is going to judge his people, and will do so "as one of the tribes of Israel."

Now what are the premises?

When there was no king in Israel—that is in the days of the Judges—this tribe never in any sense judged "his

people." The judges had the Lord with them, and the Lord was not with the tribe of Dan; and, during the time of the judges, Israel was the Lord's people, not Dan's people.

When the times of the Gentiles come to an end, the sign of which is the cessation of the down-treading of Jerusalem, there will be no King in Israel, not even Cæsar. Cæsar will come back again at the end of the age; but many matters referred to in Scripture remain to be brought to their final issue before that. It is probably during some part of this interregnum that Dan will begin to judge his people.

But why "Dan's people"?

Israel is called "the Lord's people" when He fully owns them; when He owns them only for the sake of a remnant reserved according to His unchangeable purpose, they are called the people of an intermediary servant of the Lord, as Moses (Ex. 34. 1-10) or Daniel (Dan. 10. 14). Here we learn there is a third aspect in which Israel can come under the notice of Jehovah, "Dan's people"—a people cast off, and ripening for punishment, for the great Day of Jezreel, a day like Baal-Perazim and Gibeon.

But whatever may be said of these things, the Christian's place is to hear God, and to believe His Word, or in these days he is likely to believe one part or the other of the great lie, and thus one day learn to his shame that he has ministered to the final apostasy. If any Christian believes himself to be a descendant of Dan, or of Ephraim, or of Manasseh, he is the more bound to be humble before God, and to ascribe praise and honour to Him who wrote that precious word, "Whosoever," and has saved him out of so fearful a dishonour to Himself, so abject a fall! Dan will eventually be recovered for Jacob; but that will be in God's providence and mercy, and only that His gracious purpose, that the twelve tribes shall be supreme on earth during the millennium, may not fail. Dan forsook the territory appointed near the sanctuary of Jehovah, and despised the territorial arrangement of Moses; and, in the millennium, the territory of Dan will be the extreme northern division of the land, the farthest from the sanctuary.

Ephraim and Manasseh are, moreover, not given the posts of honour, the one on the right of the sanctuary, the other on the left. These will be allotted to Judah and Benjamin, the two tribes of the children of Judah (Ezek. 48).

Let us be on our guard, and preach the gospel of the grace of God the more earnestly before the time comes for the most apostate of all the tribes to—not, indeed, seek its own righteousness, but—take up the position of judging the whole of Christ-rejecting Israel! There is ample provision for God's purposes regarding the twelve-tribed people among the circumcision, *i.e*, among those called, both in Scripture and in common parlance THE JEWS.

"The Purpose of the Ages."

(Eph. 3. 11. R.V. margin).

BY THE LATE DR. BULLINGER.

"THE DISPENSATION OF THE FULNESS OF TIMES." (Eph. 1. 10).

ISA. 14. 24. ACTS 15. 18.

A | THE PRIMAL CREATION. The first heaven and the first earth. Gen. 1. 1. ("The world that then was," 2 Pet. 3. 6).

B | SATAN'S FIRST REBELLION, Gen. 1. 2. (See Isa. 45. 18), "was" see Gen. 19. 26. Ex. 19. 15. Jer. 48. 6.

C | THE EARTH RESTORED & BLESSED, Gen. 1.-2; 2. (See 2 Pet. 3. 7. "The heavens and the earth which are now.")

D | SATAN ENTERS, & CONSEQUENCE. Gen. 3.

E | MANKIND DEALT WITH AS A WHOLE. Gen. 4.-11. 30 ("Man's Day" 1 Cor. 4. 3-5).

F | THE CHOSEN NATION CALLED AND BLESSED. Gen.11. 31.-Malachi

G | THE FIRST ADVENT. Rom. 15.8. The Gospels. "The days of the Son of Man." Lu. 17. 22.

H | THE CHURCH TAKEN OUT. The Epistles.

H | THE CHURCH TAKEN UP. 1 Thess. 4. 13-5. 2. Cp. Mic. 5. 2 with Zech. 9. 9.

G | THE SECOND ADVENT. Rev. "The Day of the Lord." Isa. 2. 11, 17. Joel 2. Matt. 24.

"The Times of the Gentiles," Luke 21. 24. Dan. 2. 31-47. Rom. 11.

F | THE CHOSEN NATION RECALLED AND A BLESSING. Rom. 11. 11-36. Acts 15 16. Jer. 30, 31. Isa. 61, 62. Zech. 12-14.

E | MANKIND DEALT WITH AS A WHOLE. Joel 3. 2. Matt. 25. 31-46. Rom. 15. 8-12. Acts 15. 17.

D | SATAN BOUND, & CONSEQUENCE. Rev. 20. 1-3.

C | THE EARTH RESTORED & BLESSED. Rev. 20. 4-6. Is. 35. The Millennium.

B | SATAN'S FINAL REBELLION. Rev.20.7-10.

A | THE NEW HEAVENS AND THE NEW EARTH. Rev. 21, 22. 2 Pet. 3. 12, 13. "The Day of God." (The "Third Heaven" and "Paradise" 2 Cor. 12. 2, 4. Compare 2 Pet. 3. 6, 7, and 13).

The Restoration and Conversion of Israel.

By Rev. Geo. A. B. CHAMBERLAIN, M.A.

Vicar of Hook, Yorks.

(*Concluded from page* 125).

THE TESTIMONY OF EZEKIEL (*concluded*).

In our last article we traced the countries and localities whence the marauding armies which shall at some future time overspread and besiege the "unwalled villages" of the land of God's heritage. The object of the invasion is manifest. It is plunder, "to take a spoil and to take a prey." Loot and plunder the usual accompaniments of warfare! But we also saw that the alien hosts will not have it all their own way. Certain other peoples will at any rate utter a loud and vehement protest.

"Art thou come to take a spoil?

"Hast thou gathered thy company to take a prey?

"To carry away silver and gold,

"To take away cattle and goods, to take a great spoil?" (38. 13).

Whatever may be the result of that indignant protest, we gather that God will not allow His people to be utterly despoiled. It is with an object that the Almighty has suffered them thus far. God has a set purpose in all that He does, all that He allows to be done. He permits these invading hosts "as a cloud to cover the land," to the end that He may magnify His name. "It shall be in the latter days, I will bring them against My land that the nations may know ME when I shall be sanctified in thee, O Gog, before their eyes" (*v.* 16).

And how is this brought about? By a terrible overthrow of Antichrist and all his allies. "There shall be a great shaking in the land of Israel" (*v.* 19). It shall affect all creation (*v.* 20). The whole power of the LORD shall be directed against the invading hosts, sword, pestilence, thunder, lightning, hail, tempest, all these shall be from the hand of God. "Thus will I magnify Myself, and sanctify Myself, and I will be known in the eyes of many nations, and they shall know that I am the LORD" (*v.* 23).

The following chapter, the 39th, gives us an idea of the awfulness of the overthrow, and its extent as to number. The word of God to Gog is,

"Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured: Thou shalt fall upon the open field, for I have spoken it, saith the Lord GOD" (*vv.* 4, 5).

The whole chapter is devoted to the description of the mighty and decisive overthrow. The followers of Gog shall find graves in the land of Israel. So great shall be the number slaughtered that seven months shall be taken up with the buryings, and the land shall become polluted with the slain.

The birds of prey shall flock to the carnage (*vv.* 17-20). Cp. Rev. 19. 17, 18.

Nor will this tremendous destruction of the anti-christian hosts be confined to one spot. It must be borne in mind that not only are Jerusalem and its adjacent parts invested, but the alien armies over-run the whole land, and at three distinct places destruction overtakes them.

Joel (2. 20) speaks of an overthrow "between the East sea and the utmost sea," that is between the Dead Sea and the Great Sea or Mediterranean.

Ezekiel tells us that the graves of Gog's followers shall be "in the valley of the passengers on the East of the sea," the sea here indicated being the sea of Gennesaret or Tiberias. In the Hebrew all lakes are called seas. This is called the Eastern sea to distinguish it from the Mediterranean. The valley near this lake is called "valley of the passengers," because it was the great road by which the merchants and traders from Syria and other Eastern countries went into Egypt. We can picture the onrushing invading host sweeping down this valley, crossing Jordan at its fords, filling the whole country between the great sea on the West and the sea of Tiberias on the East, and meeting destruction in the Valley of Megiddo or Jezreel. "Great shall be the day of Jezreel." Both these over-throws may be in great part by human instrumentality helped, as we believe God's people will be helped, by the Almighty Himself. But when we turn to the third scene of destruction we are brought face to face with the great Avenger of His people. For the third place is the Valley of Hinnom, called, as we saw, by Joel the Valley of Judgment. Here it is that the great leader of these desolating and devastating hordes, Gog, Antichrist himself, meets his doom at Tophet. "That Wicked one shall be destroyed by the LORD with the brightness of His manifestation." We shall see shortly how this is all described in great detail by the prophet Zechariah. Before, however looking at what he tells us, let us note four things mentioned in the closing verses of this 39th chapter.

1. The conversion of Israel. "So the house of Israel shall know that I am the LORD their God from that day (*i.e.*, the day of destruction of their enemies) and forward" (*v.* 22).

2. The reason why God's people went into captivity. "Because they trespassed against Me" (*v.* 23).

3. The fulfilment of the promise of restoration. "Now will I bring again the captivity of Jacob, and have mercy upon the WHOLE HOUSE OF ISRAEL, and I will be jealous for My holy name" (*v.* 25, and in *v.* 28) "I have gathered them unto their own land and have left none of them any more there" (*i.e.*, in foreign lands).

4. The great outpouring of the spirit, mentioned more elaborately by Joel (2. 28).

"For I have poured out My Spirit upon the house of Israel, saith the Lord GOD" (*v.* 29).

IX. THE TESTIMONY OF ZECHARIAH.

He prophesied some fifty-two years after Ezekiel, and after the return of the representatives of the two tribes of Judah and Benjamin from Babylon. Therefore we are on particularly safe ground for looking for the future fulfilment of his prophecy, especially chaps. 12-14, for though another dispersion took place after the invasion of the Romans, it is absolutely certain that no such events have yet happened as those depicted in the chapters mentioned. But before looking at them let us glance at two verses in chapter 6.

We have already had Messiah spoken of as "The Branch" in Isa. 4. 2, as "beautiful and glorious"; in Isa. 11. 1 as a descendant of the Royal House of David, "A Branch shall grow out of His roots"; in Jer. 23. 5, 6, as "a King that shall reign and prosper"; in 33. 15 as again of the royal house of David, "the Branch of righteousness to grow up unto David"; and finally in Zechariah as being brought forth by Jehovah, "Behold I will bring forth My Servant the Branch" (3. 8); and lastly, in 6. 12, 13, as the King-priest "who shall sit and rule upon His throne; and He shall be a Priest upon His throne." A King-priest! the two great offices combined. They never have been thus blended despite the vaunted claims of the Church of Rome that the so-called Vicar of Christ is a King-priest. No mere man can lay claim to this dual dignity. It can only be vested in and will only be fulfilled in the glorified Person of the Lord Jesus Christ.

And now to turn to chapters 12-14 for amplified details of what has already been spoken of by Ezekiel concerning the invasion of Israel's land by alien foes. The scene of battle is specially Judah and Jerusalem, for it was to the tribe of Judah with that of Benjamin to whom Zechariah more particularly prophesied.

"Behold I will make Jerusalem a cup of trembling to all the people round about, when they shall be in the siege both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all peoples; all that burden themselves with it shall be cut to pieces, though all the peoples of the earth be gathered together against it" (12. 3, 4).

Surely these verses tell us plainly of a mighty investiture of the capital of Palestine; and in 14. 2 we read of partial and seeming success of the invading troops. "For I will gather all nations (represented by those mentioned in Ezekiel 38) against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Such is the awful state to which Jerusalem shall be reduced. There seems to be no escape. For the twenty-eighth time in the history of the world the once Holy City will be besieged. And the twenty-eighth will be the most hopeless of all. Humanly speaking, nothing can possibly avert the utter annihilation of the city. Nothing human! But what about the Divine? At that very moment, when all seems to be lost, when what little hope there had been will have given way to despair, God intervenes, in the person of Messiah-Jesus. "Man's extremity is God's opportunity." In the days of old, King Hezekiah had been saved by intermediate divine interposition, the threatening hordes of Assyria had been reduced by death during the hours of darkness and slumber. But this is more wonderful, more miraculous. It must be told in divinely inspired words: "Then shall the LORD go forth, and fight against those nations as when He fought in the day of battle" (14. 3). And this in the person of His Blessed Son:—

"And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (*v.* 3).

Oh, wonderful love of God! Oh, the marvellous truth of the Inspired Word! More than two thousand years before, it had been said to a few meek believers in the risen Lord near, if not at, that actual spot, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." But now He comes as a victorious Conqueror to sanctify and magnify His Name, to vanquish the foes of His own (though rebellious) brethren, to avenge the evil, to set up a rule of righteousness and peace.

And what course of events follows that victorious appearing? We have gathered in the course of these papers that the enemies of God's people shall be entirely vanquished, that antichrist himself shall meet with a fearful doom, that a reign of righteousness and justice shall take the place of the world's violence and greed, that marvellous temporal blessings will ensue, that universal peace among nations, and in the animal creation shall prevail. All those wonderful things, quite outside the thought or ken of man, shall come to pass. They are all written in the Book, and therefore *MUST* be realized.

But surely exceeding all these things—truly marvellous as they are—is the stupendous triumph of divine Grace. To see that this stiff-necked people, resisters of God's mercy and patience and love for hundreds of years, shall finally, by looking upon Him whom they have pierced, be brought to such a degree of godly repentance that "they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (12. 10). For the land shall mourn, every family apart shall mourn. It shall be a very great mourning (12. 11-14).

It is godly sorrow for it is given by God Himself. "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication" (*v.* 10).

But even this is not the climax. The whole city, the whole land shall become separated to the LORD, and that not in the spirit of self righteousness as in the past, but in true holiness, which is of God, and not of man, "HOLINESS UNTO THE LORD" (14. 20). Jerusalem shall have become the joy of the whole earth. The secret of this is the presence of the LORD in her midst. And the name of the city from that day shall be Jehovah Shammah, "The LORD is there."

Sunday School Lessons.*

(THIRD SERIES)

No. I.—JANUARY.

"THE RIGHT WAY."

FIRST SUNDAY.—*The Way of Trial.*

(*Read* Ps. 106. 7-25).

GOD is the leader of His people, and He always leads them by "the right way"—not necessarily by the shortest (it was only a few days' journey from Egypt to Canaan Heb. 11. 15), not by the most pleasant, but *right*—the way of greatest glory for Himself and of greatest blessing for His people. It was first the Way of TRIAL, yet a way of love, and mercy, and grace. It was needful that rebellion, and lust, and unbelief should be discovered and judged. God *knew* without the trial, but they were to be made to know it by the trial (Deut. 8).

Trials before arriving at Sinai (Book of Exodus).

1. At bitter waters (Marah), Exod. 15. 24, 25.

2. For bread and flesh, Exod. 16. 2—Quails and Manna sent.

3. For water (Rephidim) — Massah = Temptation (Exod. 17. 3).

4. At absence of Moses, Exod. 32. 3—Golden calf.

From Sinai to Kadesh Barnea (Book of Numbers).

1. At the fatigues of the way—Taberah—fire (Num. 11. 1-3).

2. For flesh (Kibroth Hattaavah)—quails, pestilence (11. 4, 31-34).

3. At Moses, by Aaron (Hazeroth) and Miriam (12. 1); leprosy of Miriam.

4. On return of the twelve spies (14. 2-4); the forty years decreed.

5. Refusal to bear the punishment (14. 40-45); discomfited in battle.

6. "Gainsaying" of Korah, Dathan and Abiram, and 250 princes (16.); earth opened, and fire came forth from the Lord (*v.* 35).

7. Rebellion at this punishment (16. 41); a plague sent.

The last Three Years.

1. For water again at Kadesh Meribah (strife) (20. 3); Moses punished.

2. At length of the way and loathing of manna (21. 5); fiery serpents.

All these trials made it "the right way." See 1 Cor. 10. 1-14.

SECOND SUNDAY.—*The Way of Safety.*

(*Read* Deut. 8. 1-6).

Safety found—only in "the right way." Ps. 78. 53, "He lead them on safely that they should not fear." They died not from exposure or hardship—only from sin. No little graves in the wilderness (Num. 14. 31-33).

Safe from *fatigues*. (1) Moses (Deut. 34. 7); (2) Caleb (Josh. 14. 10, 11).

Safe from *famine*. See the miracles (Third Sunday).

Safe from *foes*. (1) Amalek (Exod. 17. 8), at Rephidim—like the enemy now—attacks the *hindmost* (Deut. 25. 18); see Exod. 17. 14-16. [Haman—an Amalakite (Est. 3. 1); hence Mordecai's conduct.] See 1 John 3. 8 and Rev. 21. 5. (2) Arad, king of Canaan, destroyed to Hormah (Num. 21. 1-3). (3) Sihon and Og (Num. 21. 21-25). The importance of this victory shown by Ps. 135. 11, 12, and 136. 16-22. Safe from all the designs of the enemy. (4) Balak and Balaam (Num. 22-24; Rom. 8. 1, and 33-39).

THIRD SUNDAY.—*The Way of Miracle.*

(*Read* Ps. 78. 12-29).

The right way was marked by miracles of love and power. Forty years necessary to show the power and glory of Israel's God.

There were other ways to Canaan, but none where God worked such wondrous works:—(1) The dividing of the Red Sea (Exod. 14. 15.); (2) the overthrow of Pharaoh (Exod. 15); (3) the destruction of Korah (Num. 16. 32-34); (4) the death of the rebellious (Num. 16. 35); (5) the glories of Sinai: (6) the budding of Aaron's rod (Num. 17. 2-8); (7) the healing by the serpent of brass (Num. 21. 6; John 3. 14). Who would have shunned the wilderness with all its toils, and missed the blessings and glories of this wondrous pilgrimage!

FOURTH SUNDAY.—*The Way of Providence.*

(*Read* Neh. 9. 12-21).

To the natural eye the right way went on without aim or end, but there was marvellous design and infinite mercy. (1) Here they were fed with *manna* (Exod. 16; 5); like the "Bread of Life," it came down from heaven (John 6. 38); was sweet and beautiful (Num. 11. 8: Ps. 78. 25); was gathered daily (Exod. 16. 4; Matt. 6. 11). It fed them to the end of their journey (Josh. 5. 12. John 15. 4); was laid up in the Holy of Holies (Exod. 16. 33; Heb. 1. 3; 4. 14-16; 9. 4, 24). (2) Here they were fed with *water* from the rock (Horeb, Exod. 17. 6, and Kadesh, Num. 20. 11. "That Rock was Christ" (1 Cor. 10. 4). It was eternally secure (Deut. 32. 4; Matt. 16. 18)—Smitten (John 19. 34)—"Rock of Ages." (3) Here *raiment* sufficient (Deut. 8. 4; 29. 5; Neh. 9. 21; Matt. 6. 31). (4) Here they were *guided* as well as provided (Exod. 13. 21).

The Lord was in the cloud (Exod. 13. 21; John 14. 10).

It defended and protected (Ex. 14. 19, 20, 24; Acts 12. 7).

It sheltered and refreshed (Ps. 105. 39; Matt. 11. 28)

It gave light (Neh. 9. 12).

It continued to the end of their pilgrimage (Neh. 9. 19; Matt. 28. 20).

It could not be affected or disturbed by anything, nor could they be deprived of it (Neh. 9. 19; John 10. 28: Heb. 13. 5, quoted from Deut. 31. 6, 8).

It was of no use, except to God's people (Exod. 14. 20; John 6. 44). Where man could find nothing, God provided *everything*. Oh, the blessedness of being partakers of all this loving chastening care and miraculous providing.

FIFTH SUNDAY.—*Service and Examination.*

*These Lessons, by the late Dr. Bullinger, are published a month in advance, in order to allow time for personal study on the part of those using them. Five Series may be had in book form, each covering a year, 1/- each.

A New Synopsis.

By James Christopher Smith.

RUTH.

The events narrated in the book of Ruth happened in the time of the Judges (1. 1). Many *dark* things happened in those days, but here is one of the *bright* things.

The book is named from the most outstanding figure in the story.

At the close of the synopsis of the book of Judges it was shown that there was a prophetic outlook in the declaration (four times told) that "there was no king in Israel," that obedience to a central authority and the recognition of an ordered government had practically ceased. The words "no king in Israel" pointed prophetically to the coming kings and to the coming kingdom.

With this the book of Ruth agrees: yea more, it brings that outlook much closer, and shows, in the genealogy of David, along what line the kingdom was coming.

But here we anticipate. Let it be borne in mind at this point, that the fact emerges, how the three books of Joshua, Judges and Ruth form a transitionary record between

The law (given by Moses)
and
The kingdom (established in David).
"The purpose of the Ages"

is the *pattern*, becoming clearer and clearer, as the warp and woof of *history* and *prophecy* are woven together on the loom of human life.

As the story told in the book of Ruth is a "joy for ever," so the structure of the writing is truly a "thing of beauty."

The structure may be presented in the following form:—

I. Naomi's *Sorrow* (by *Death*). Chap. 1. 1-13.
II. Ruth's *Resolve*. Chap. 1. 14-22.
III. Boaz and Ruth (Meeting) Chaps. 2 and 3.
IV. Ruth's *Redemption*. Chaps. 4. 1-13.
V. Naomi's *Comfort* (by *Birth*). Chap. 4. 14-22.

This fivefold structure presents the facts without any straining. Some analyses fail to set forth, what is most evident, that the appealing figure of Naomi is the point of emphasis at the beginning and at the end of the book.

I. *Naomi's Sorrow*. (Chap. 1. 1-13).

Full well did Naomi say, "call me not Naomi (*my pleasant one*) call me Mara (*bitter*)"; for the story is bitter enough.

Moving with her husband from the dread of famine, and settling among the Moabites, and there losing one after another, her husband and her sons, was an experience through which few have to pass. And Naomi felt it keenly. Her sorrow was deep.

Typically she represents the nation of Israel whose deliverances and comforts always come after times of bondage, captivity and trouble. She was not aware at the moment what a beautiful bit of the pattern the loom was producing through her sorrow. But she knew afterwards.

Here, too, Bethlehem comes into prominence long before the shepherds saw the shining glory, while watching their flocks on those very fields where Boaz reaped his grain.

About ten years she sojourned in Moab: and then recognizing the hand of God in visiting her people with bread, she moved from Moab back to her own country, leaving there the bodies of her husband and her sons: just as, when the Israelites move back "in the latter days" to their own land, they will leave many of their dead among the lands of the nations. Naomi represents the continuity of her nation through the stresses and storms of captivity.

II. *Ruth's Resolve*. (Chap. 1. 14-22).

But after all she did not return alone, her daughters-in-law accompanied her up to a point, when she tested their devotion. In true oriental fashion she is seen putting these women to the test: whether following her was a mere conventionality, or whether it was true affection of heart and the settled resolve of the mind.

She told them that she had nothing to offer: she held out no glittering future, more than that, she told them to go back to their own people and their own gods. This looks strange advice from a daughter of Abraham, but remember she was *testing* Ruth and Orpah. The latter showed at once which way her heart inclined for she kissed Naomi and returned to the life and idolatry of Moab. The test for her was sufficient. But what about Ruth? Again Naomi tested her. She pointed to the return of Orpah and told Ruth to follow her example. This was enough. Ruth's heart was breaking. Her resolve was made: her decision was complete. At last it all found utterance in the memorable confession, "Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God" (1. 16). This changed everything. It was the parting of the ways indeed. Now her face was towards a new God, a new people, a new future. Just as when Rebekah said, "I will go," from that moment everything was changed. We sing of the same momentous decision in this day of Grace,

"Tis done, the great transaction's done,
I am my Lord's and He is mine:
He drew me and I followed on
Charmed to confess the voice divine."

Naomi saw that the test was enough and she said no more (1. 18).

And so the two journeyed together—Naomi with her bitter memories, and Ruth with her new hopes—"and they came to Bethlehem in the beginning of barley harvest."

III. *Boaz and Ruth.* (Chaps. 2 and 3).

This central part of the book is a prose poem. Here we recognize delicacy of touch, tenderness of heart, longing and wondering, and interlacing of real events all converging to a climax.

The events happen and move so naturally and beautifully that it is difficult for us to think of their moving any other way.

Boaz belonged to the royal tribe of Judah. He was in the direct line of descent to David, being David's great grandfather. He holds in Hebrew story the unique position of having an outsider (Rachab) for his mother, an outsider (Ruth) for his wife: and these two facts must be remembered in estimating the typical position that must be assigned to him.

"The mighty man of wealth," a representative link in David's ancestry, and the penniless widow of Moab come together, in the manifest guiding of God, so simply, so inevitably, that criticism is hushed, and the heart heaves with a deep-drawn breath of admiration and thanksgiving to the God who can make all things work together for good.

There is no need to dwell on these two Chapters: they must be slowly and sympathetically read to get the impression they are fitted to produce. It is enough to refer to a few of the poetic and typical flashes of thought that illuminate the story as it proceeds.

(1). In 2. 3 we have that remarkable expression "her hap was." In the Hebrew it is, "her hap happened." That is God's way in working out His purpose. All was moving to one end—the time, the place, the relationship, the need. It was to her advantage, it was her favour ("her hap") from God, that all "happened" just as God had planned!

How blessedly we know this in our own experience as we mark *God in events*, leading us to the knowledge of His Son, Jesus Christ.

(2). In 2. 4 how delightful it is to mark the happy good feeling between master and man there manifested.

"The Lord be with you," said Boaz.

"The Lord bless thee," said the reapers.

Where would we find such goodwill nowadays? Where such recognition of the Lord? And this too, in the troubled time of the Judges.

(3). In 2. 10 we observe Ruth falling on her face and acknowledging the unmerited favour of the "mighty man of wealth," and confessing her unworthiness inasmuch as she was "*a stranger.*" And, in reply to this, we have the highly suggestive and penetrative words of Boaz in verses 11 and 12. He was well aware of Ruth's kindness to Naomi and that she had *left* her father and mother and the land of her nativity, and had come to a people that she knew not aforetime (1. 16). "The Lord recompense thy work," said Boaz, "and a full reward be given thee of the Lord God of Israel *under whose wings thou art come to trust.*"

What beautiful words of grace!

How they speak to our own hearts!

(4). In 2. 19 we have Naomi's suggestive question, "where hast thou gleaned to-day?" Ruth had kept to the field of Boaz and there had gathered to such purpose that Naomi was astonished. People would be astonished to-day if we would but keep by God's earnest reapers and glean in the fields of His own word. "Handfuls of purpose" are there for those who "seek out and search out" its treasures.

(5). In 3 there comes out the great truth of the kinsman. "It is true," said Boaz to Ruth, "that I am a near kinsman; howbeit there is a kinsman nearer than I. . . . if he will not do the part of a kinsman to thee then will I do the part of a kinsman to thee, as the Lord liveth" (*vv.* 12 and 13).

This would bring the matter to a definite issue. And having made such a definite promise to the one whom he now regarded as a "virtuous woman," he would not, in Naomi's words, "be in rest, until he have finished the thing." In this matter the heart of Boaz typified and reflected the heart of the Redeemer-Messiah who said, looking forward to the awful baptism of the Passion, "how am I straitened till it be accomplished!"

IV. *Ruth's Redemption.* (Chap. 4. 1-13).

Boaz set about the matter of redemption at once. It was a quaint ceremony at the *gate* of Bethlehem. Boaz gathered together the man who was the "nearer kinsman" and ten witnesses and put the whole case before the "kinsman," who told Boaz that in these circumstances he could not exercise the right of redemption lest he should mar his own inheritance. Thereupon Boaz conformed to the custom in such cases of conveyance of property and *drew off his shoe*, indicating that he had redeemed the field of the hand of Naomi and of Ruth, the wives of the dead.

Here it comes out that Ruth was the widow of the elder brother, Mahlon: and hence her claim to the "double portion" which belonged to the firstborn (*v.* 10).

Boaz now called upon the ten men to testify that he had redeemed all that was involved in the transaction including Ruth the Moabitess to be his wife "to raise up the name of the dead upon his inheritance."

The men all uttered the word "witnesses," and expressed their desire, which was truly prophetic, "The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel, and do thou worthily in Ephratah and be famous in Bethlehem."

Thus the transaction ended: and how fully the wishes of the witnesses were fulfilled in David, we all know. The light of prophetic foreview is thus seen shining out here as everywhere else in the pages of revealed truth!

V. *Naomi's joy.* (Chap. 4. 14-22).

This portion completes the structure. At the beginning we marked Naomi's sorrow and bitterness on account of the *death* of her husband and her sons; now we note her joy and satisfaction on account of the *birth* of Obed.

To the people of God there is always a morning of joy following a night of weeping. The satisfaction was general. All in that circle saw that the hand of the

Lord was in that story of Naomi, Ruth and Boaz, with its outward journey and homeward journey, with its sorrow and joy, its death and birth, with its extremity and opportunity, and its famine and fulness. The bitterness was now a fading memory: the joy was overflowing.

The women in comforting Naomi, expressed in poetic and suggestive words, the happy thoughts and feelings of all hearts when they said, "Blessed be Jehovah which hath not left thee this day without a near kinsman (and let his name be famous in Israel): and he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law which loveth thee, which is better to thee than seven sons, hath borne him!" How prophetic it all was! How these words tell of a greater than Boaz, a greater than Obed, a greater than David, the greatest *Kinsman*, "the Saviour of the world." He it is who is the "Near Kinsman" (see Heb. 2. 14, 15), whose name is Famous, who is the "Restorer of life," and who is the *Nourisher* of young and old!

Near Kinsman.	Name Famous.
Restorer.	Nourisher.

Every blessing enjoyed by them and enjoyed by us, is based on the work of the Kinsman-Redeemer.

Glory be to His name!

It only remains to add that now we see typified, in the coming together of Ruth and Boaz, the union of the penniless and longing sinner and the seeking wealthy Saviour.

Ruth now takes her place with Sarah and Rebekah, and Leah, and Tamar, and Rachab, in the line of descent which issued at "the fulness of time," in the appearing of Jesus Christ, the son of David, the son of Abraham, the son of Adam, the SON OF GOD!

The purpose of the book we see now fulfilled. The whole story is a link in a chain; it is a prophetic voice in a troubled night, heralding the dawning of a new day *in David*.

Dispensational Expositions:

Being a Series of Studies having Special Reference to the Epistles of Paul & the Present Dispensation.

No. 47.

By Mr. CHARLES H. WELCH.

Word Studies in the Epistle to the Ephesians.

(*Continued from page* 88).

"THE BODY."

ITS PRACTICAL MANIFESTATION.

(Eph. 5. 23-30).

WE have now passed under review the teaching of the Epistle to the Ephesians regarding the Body, in its doctrinal, and dispensational aspects, and its ministry and mutual interdependence. We now consider its final phase, its practical manifestation, and the teaching which pertains to it. The apostle commences his practical teaching with chapter 4, and deals first of all with the practical relation of the one Body to the Head, then of the members with each other, then of their walk in love, in light and in wisdom (5. 1-21), which concludes with the words, "submitting yourselves one to another in the fear of Christ." This submission is incumbent upon all, without distinction, "one to another."

There is another aspect wherein the blessed truth of the one Body may receive a practical manifestation, and that is in our every day family and social relationships. Membership of the one Body is not ecclesiastical. It obtains as much at home, and in business as at the meeting place, indeed, like charity, it *begins* at home. The apostle divides mankind into six relations. This number of man comprises every sphere in life. It seems hardly possible that any reader will be unable to place himself or herself under one head or more of this divine list. In each case, the subordinate member is mentioned first. It will be instructive to view them together.

Eph. 5. 22—6. 9.

A | Wives—submit
B | As Church
A | Husbands—love
B | As Christ
A | Children—obey
B | in the Lord
A | Fathers—bring up
B | in nurture of the Lord
A | Servants—obey
B | as unto Christ
A | Masters forbear
B | Your master is in heaven.

It will be seen that we are in an intensely practical section. True it is that the apostle brings some strong doctrine to bear, as he often does, but the question of who compose the one Body, and its relation to the Lord *has been settled* in the proper place—namely, in the Doctrinal section (1-3), where we are distinctly told that Christ is the Head, the church the members of His Body, and that this blessed union constitutes ONE NEW MAN. Therefore, the attempt to make Ephesians 5 teach that the Body is the Bride because literal husbands are exhorted to love their literal wives, is too manifestly absurd to be worth serious disproof. There is a divine order in the affairs of men that must not be broken. Since the third of Genesis, and indeed before the fall, according to the argument of 1 Cor. 11. 9, man is considered as head of the woman. This order runs through all dispensations, and supplies the apostle with added arguments concerning the practical manifestation of the one Body.

The wife, by her submission, and the husband by his love, may, in their home life, give a practical exposition of the one Body to principalities and powers (3. 10).

There has been a great deal of idle talking about whether the wife should obey her husband. The apostle in this passage does not use the word. Servants obey, children obey, but wives voluntarily submit, not necessarily because of any inferiority, but because that is

God's order, and must be best. Every wife, who is also a member of the one body, therefore, has an added motive for submission, to that, merely, of the order of things for the world at large. She may manifest the relationship of the *Church to Christ*. Husbands have an added motive to love their wives, besides the common human element of affection, presupposed in marriage. He may manifest the relationship of Christ to the Church. What changes there would be in many homes! What an ideal to start a new home with! To think that the union of man and wife can carry with it the sacred privilege of giving a practical manifestation of the one Body.

The Unity of the Spirit is further shadowed in the marriage relationship by the fact that "they two shall be one flesh" (5. 31). This is no secret for it is found in Gen. 2. 24. That it is a "mystery" in the modern, but non-scriptural sense of the word is admitted. We can understand how two can become "one spirit," but Matt. 19. 6 distinctly says, "so that they are no longer two, but one flesh." How two individuals can be no longer two, may be a "mystery" to some, but the Apostle is not speaking of the mystery of marriage: he says, "but I am speaking of Christ and the Church." Much more might be said, and indeed should be said, if an exhibition of these verses had been our object. Let it suffice us for the while to remember for our own guidance, that the blessed truth that soars above principality and power, and stays not its flight until it reaches the very right hand of God, also stoops to the humble and secluded life of the home, sanctifies the domestic relations of husband and wife, gives a new spring to the child's obedience and the father's care, stirs a new motive in the servant's labour and the master's attitude. Here, the doctrine of the one body touches earth. Does it touch us? If it does not, we miss half the sweetness and reality of the truth. If it does not and it can be rectified by us, we have more head knowledge than heart knowledge. If it does not, and we are powerless to alter things because of the other member, then let us fulfil *our* portion. Let the wife submit to her loveless husband, let the husband love his unsubmissive wife, and the blessing of the practical experience of the truth of the One Body will not be withheld. May we all remember, we are members one of another.

Things New and Old.

MEN famed for their wisdom of this world, Theologians, Positivists, Scientists, Political Economists and ignorant Christians, are waiting for the ultimate results of evolution, education, and science; but the Word of God, which is not a cunningly-devised fable, which cannot be broken, tells us in the plainest language that everything connected with the last Gentile empire will converge, even as it is now fast converging, to the ultimate development of such moral evil as the world has never yet developed, and that when the transgressors have transgressed to the utmost possible limits, the last end of the indignation shall come; the judgment shall be set, and the "stone cut out without hands" will fall in judgment on it all. That day will be the great day of His wrath; and the question asked is, "Who shall be able to stand?"—From *Notes on the Prophet Daniel*, published anonymously in 1888.

Signs of the Times.

RELIGIOUS SIGNS.

WE are in full agreement with *The Christian* in condemning an article in the *Church Times* on Purgatory, in which the writer is quoted as saying;—

> "To pray for them (the dead), and to *assist in offering the Holy Sacrifice in their behalf*, should be regarded as not only our privilege, but as our bounden obligation. It is a great opportunity for the English clergy: an opportunity indeed which may never recur. *Many have been hitherto timid and afraid to do this publicly*. Let them conquer both their timidity and their fear. *If there are Bishops who would try to hinder, let them be disregarded.*"

This is not only a Romeward trend, but a set-back to the old lie of the father of lies in Gen. 3. 4. God said (Gen. 2. 17), "thou shalt surely die." Satan said, "Ye shall not surely die."

Let the words in Eccles. 9. 10 be acknowledged to be inspired, and a mortal thrust is made at such Popish errors as Articles xxii and xxxi of the Church of England were framed to guard against.

Unfortunately, however, Eccles. 9. 10 and similar passages are not accepted as divine, even by those who would repudiate being classed with modern critics.

We have often regretted the note on this passage in the Scofield Reference Bible:—

> "Verse 10 is no more a divine revelation concerning the state of the dead than any other conclusion of 'the Preacher.'"

The method of rejecting a portion of God's Word because it does not harmonize with our theology is drastically condemned by our Lord in Luke 24. 25. We must believe ALL to escape this condemnation.

The *Companion Bible*, in its introduction to the Book of Ecclesiastes well says (p. 906):—

> "Ecclesiastes has been rejected by some, or put to a later date, on account of its alleged theology. Theology is man's reasoning about the *Word* of God, as Science (so-called) is man's reasoning about the *Works* of God. Because Genesis does not agree with *Science*, that book is rejected by Rationalists. Because Ecclesiastes does not agree with *Theology*, this book is rejected, as uninspired, even by some evangelical theologians."

It would have been hard work to draw David into a mass for the dead in view of his creed so clearly expressed in Ps. 146. 3, 4, and we shall be proof against the Romeward and every other false trend, only in proportion as we remain faithful to the revelation which God has given us in His Word.

JEWISH SIGNS.

The Old Testament Scriptures, which have suffered so much at the hands of the modern critics, are finding champions to-day, not only among those devout Christians who treasure the whole Bible as the Word of God, but also among the Jews themselves, to whom were originally committed the oracles of God (Rom. 3. 2). A large number of Jews in this and other countries have

gone over to scepticism, and their orthodox brethren are making great efforts to restore them to the faith of their fathers.

Referring to modern critical views on Genesis, a Rabbi says :—

> "It is these theories, these ideas, this method of treatment of scriptural difficulties that strike at the very root of all religion, poison the well of faith, and stimulate the craving for reform.
>
> "Why should one make a sacrifice for the sake of observing the Sabbath if the story of the creation as recorded in the first chapter of Genesis is not authentic? . . . We cannot compromise in these matters. We should either accept the Pentateuch as the 'Word of God, by the hand of Moses,' or go to a Unitarian or Theistic Church if we feel at all the need for public worship. This quibbling and nibbling at the Bible by reformers of all shades is neither religion nor logic. Either we believe in the Bible and accept it as our guide for our conduct and creed, or we should leave it severely alone, accepting the scientists' explanation of the world's origin, and leave the rest to our conscience. To accept the latter alternative and yet persist in the building of shrines for the purpose of public worship seems to me to be a new form of idolatry founded on three precepts: Deify your own conscience; worship your own shadow: and do what seemeth right in your eyes.

Question and Answer.

QUESTION No. 423.

A. A. (Scotland). As a reader of *Things to Come* I shall be obliged if you will inform me whether the early Fathers held Universalism.

By the early Fathers you probably mean those who lived before the great council of Nicæa, 325 A.D. Of these, Barnabas, Clement of Rome, Hermas, Ignatius and Polycarp are called the Apostolic Fathers, as having been contemporaries of the Apostles. The first three are mentioned in the New Testament (Acts 4. 36, &c.; Phil. 4. 3; Rom. 16. 14).

Among those who followed them are Justin Martyr, Irenœus, Clement of Alexandria, Tertullian, Hippolytus and Origen. The works of these writers which have come down to us are accessible to the English reader in the excellent translation issued by Messrs. T. & T. Clark, entitled, *The Ante-Nicene Library*. It is sometimes difficult to discover what their teaching was on certain subjects, as their statements are in some cases inconsistent; but it may be confidently asserted that, except Origen (185—254 A.D.), none of the Ante-Nicene Fathers taught Universalism. Origen is always regarded as the parent of that pleasing doctrine which makes it impossible for anyone to be lost. If any of the others taught it, it will be easy to produce the evidence. But Scripture is the only court of appeal, and no doctrine can be accepted on the authority of the best of men, if it contradict the oracles of God. The chief interest of the works of the Fathers is in showing how soon Paul's warnings were realized, and what a gulf exists between their writings and the inspired teaching of the New Testament. To pass from the epistles of Paul to those of Clement even is like leaving the pure invigorating air of the mountain top for the mists and fogs of the valley.

Editor's Table.

THE statement in our October No. as to the financial position of *Things to Come* has elicited a response which we gratefully acknowledge. More gratifying even than the kind gifts are the letters of appreciation of its testimony; and the hearts of all who have taken part in the work will be cheered by this recognition of its usefulness.

But, knowing what disappointment it will cause to our correspondents, we greatly regret to announce that it has been found impossible to continue it.

Though the financial burden is lightened, and there is every prospect of its removal so that all obligations can be met, the prospect for the future does not justify our undertaking the responsibilities of another year. Other difficulties, beside the financial one, have presented themselves, so that we are constrained to recognize therein the hand of the Lord, and to admit that it is not His will for it to continue.

We would desire to express our grateful thanks to all who have, during the past year, contributed to its pages, the writers of articles, whether names or initials have been appended, and especially one who has rendered valuable help indicated by neither, and to one to whom we are indebted for the transcript of the late revered Editor's sermons; to those who have so generously aided the publication Fund, and to all, known and unknown, who have supported the work by their sympathy, their interest and their prayers.

NOTICES.

We have a few hundred copies of "The Purpose of the Ages" (see p. 135), printed on sheets of note paper, for sale at 2d. a dozen, postage 1d.

Also some "Hymns on the Second Advent," compiled by the late Dr. Bullinger, bound in limp cloth, price 3d. each, postage 1½d.

Back volumes (except Vol. I., which is out of print), may still be had, price 2/- each, postage 5d. Orders should be sent, *not* to the Publisher, but to "Bremgarten," as below.

Although by the disappearance of *Things to Come*, there will no longer be a medium of communication with the friends of the late Dr. Bullinger, we should like it to be known that all his publications, as well as Parts I.—V. of the Companion Bible can still be obtained at "Bremgarten," where contributions to the Publishing Fund will be gratefully received.

COMPANION BIBLE. In answer to many enquiries, we may say that Part VI. is in progress, but it will be some time before it is completed. Due notice will be given by advertisement in the religious papers.

With reference to all the above, address—

MISS DODSON,
"Bremgarten," 17 North End Road,
Hampstead, N.W.

THE SCRIPTURE RESEARCH SOCIETY.

We drew attention to the formation of this Society in our issue of December, 1914—just a year ago. We are glad to be able to state that it has grown and is doing a very useful work. Important Biblical subjects have been dealt with at its gatherings, and freely discussed in a Christian spirit. At its last Sessions, the studies were devoted to "The Incarnation" and "Daniel 11." At its approaching January Sessions papers are promised on "The Nature of Man" and "The Light of the Talmud on Matt. 23." Printed Reports of these Meetings are circulated among members free. The Hon. Secretary is Dr. Scott Challice, East Wittering, Chichester.

REVIEWS.

"THE NAMES AND ORDER OF THE BOOKS OF THE OLD TESTAMENT ACCORDING TO THE HEBREW CANON," by E. W. Bullinger, D.D. Sixpence or 12 cents. (Miss Elizabeth Dodson, "Bremgarten," North End Road, Hampstead, London, N.W.).

To get back to the "original" is ever the endeavour of the careful student. To find that he has followed in his study of Holy Scripture some man devised classification of the Sacred Writings is disheartening, yet such is the condition of all who have based spiritual thought and exegesis on the names and order of the books of the Old Testament as they appear in our A.V. The only authority for them is a human one dating back to about 300 B.C.

How seriously the original order and the original names were tampered with in this change is shown in the pamphlet before us, and the true names and order of all the books are clearly set forth as they appear in the original Hebrew, and in harmony with the Divine imprimatur in Luke 24. 44.

It will be seen at once that the information contained between the covers of this 56 page booklet is of vital importance as fundamental knowledge for the Bible Student.

It is presented in very simple language and form, so that, while the facts required scholarly research to prepare, they can be very easily absorbed by the average reader, and all their significance fully appreciated.

Incidentally there are suggestive lessons drawn from these facts which will serve as helpful outlines for addresses or Bible studies.

This is one of the Doctor's booklets which is luminous throughout with sparks of spiritual enlightenment from the anvil of truth.

We specially commend it to all Bible Students who have not hitherto realized the importance of the matter with which it deals.

"THE GREAT UNFOLDING: NOTES ON THE REVELATION," by Col. G. J. van Someren. 3/6 net. (James Clarke & Co., 13 and 14 Fleet Street).

Among the many helpful books on the Apocalypse which have recently appeared, this work, by a devout and scholarly student of the Word, merits a foremost place.

In its interpretation it is boldly literal and fully futurist—a wholesome contrast to the forced and fanciful expositions which, through ante-dating events, are reduced to all sorts of devices to fit all the facts into the limited period chosen for them.

The book is conveniently divided into 25 chapters, making in all 311 pp., and is well printed and light to handle.

A feature in the work which is of great value, and to some extent unique, is the light thrown on collateral prophetic scriptures, especially Daniel, Ezekiel, and the Gospels.

The author takes the view that the Church or Body of Christ is not to be found in the Revelation, which he claims as a distinctly Israelitish book.

There is evidence of careful adherence to the original, and a wise selection of the most dependable text where readings differ, which enhance the value of the work from the student's point of view.

Interpretations are offered from time to time, evidently carefully thought out, but differing materially from those generally accepted. Without referring to these in detail, we would only express the opinion generally that they appear to be in the nature of a distinct advance, and worthy of the most careful consideration. The book needs to be thoughtfully read, word by word, to appreciate the wealth of suggestion it contains.

We recommend it warmly to our readers as an exposition of the Revelation which we believe to be along Scriptural lines, and hence calculated to have fruitful results.

ACKNOWLEDGMENTS.

("*Things to Come*" *Publishing Fund.*)

	£	s.	d.
J. R. (Essex)	2	10	0
A friend (London, W.)	1	1	0
E. H. T. (Kent)	1	0	0
G. R. C. (Ireland)	1	0	0
S. M. W. (Canada)	1	0	0
H. C. M. (Kent)	1	0	0
J. R. W. (Canada)	1	0	0
W. F. (Canada)	0	10	0
A. G. (Oxon)	0	10	0
J. and M. B. (Cheadle)	0	10	0
L. G. (Northants)	0	10	0
W. Y. (London, N.)	0	10	0
H. S. (Yarrow)	0	10	0
A. J. T. (Midlothian)	0	10	0
A. T. (Midlothian)	0	10	0
B. E. D. (Cardiff)	0	10	0
C. F. T. (Hull)	0	10	0
P. L. (Sussex)	0	10	0
E. C. C. (U.S.A.)	0	8	0
E. P. M. (Switzerland)	0	7	0
—. G.	0	5	0
J. H. S. (Cheshire)	0	5	0
A. C. K. (Switzerland)	0	3	0
W. G. (Oxon)	0	2	6
Anon (Brighton)	0	2	6
B. J. P. (Plumstead)	0	2	6
A. H. H. (Plumstead)	0	2	6
A. A. P. (Plumstead)	0	2	6
J. D. (Midlothian)	0	2	6
T. J. (Yorks.)	0	2	6
A. M. (London, W.)	0	2	0
W. S. (London, N.)	0	2	0
H. R. P. (Hants.)	0	2	0
J. H. (Middlesex)	0	1	0
E. P. (Plumstead)	0	1	0
Bella (Plumstead)	0	1	0
W. R. A. (Plumstead)	0	1	0

(*Late Editor's Publishing Fund.*)

E. H. T. (Kent)	1	0	0

(*Breton Evangelical Mission.*)

E. H. T. (Kent)	1	0	0